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Catholic educational review

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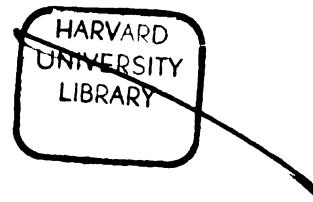
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The Catholic Educational Review

JANUARY, 1916

SURVEY OF THE FIELD

STANDARDS AND STANDARDIZERS

The ninth annual report of the president and treasurer of the Carnegie Foundation for the Advancement of Teaching has been for several months in the hands of the reading public. There has been sufficient time, therefore, for all of us to have at least attempted to digest its contents and to reach some conclusions concerning the trend of this remarkable Foundation. From the rich content of this volume, space will not permit us to do more than quote and comment on one or two items.

A section entitled "The Classification of Medical Schools," occupies thirteen pages of the report. It is a thought-stimulating document. After discussing the difficulties encountered in any attempt to classify colleges, this statement is made: "The classification of medical schools does not present the same difficulties. There are certain criteria that may be applied to them, or, indeed, to technical or professional schools of any sort, which are more definite and easier to appraise than in the case of colleges. Medicine is an applied science and an art besides. To know the science of medicine, the candidate must study anatomy, physiology, bacteriology, and other fundamental sciences." This, of course, will be a revelation to our colleges and to the educated world in general. Even the doctors will prick up their ears at this news. The candidates for their profession will really have to study anatomy, physiology and bacteriology, but this is only prefatory on the part of the learned president of the Carnegie Foundation. Those who would profit by any real message he has to offer should first give close attention to certain other matters:

"Before one can offer any new suggestions, it is necessary to make some review of the work of the Council on Medical Education of the American Medical Association, for the council has for some years been engaged in just this effort at classification. Moreover, it has achieved notable results in the elevation of medical education in the United States. It has done more than any other agency in weeding out unfit medical schools, encouraging full-time professors in the laboratory branches, in demanding bedside clinical teaching, and in insisting upon adequate laboratory and hospital facilities."

This is well-deserved praise, for it is notorious that no portion of the field of education has during the last few decades witnessed more thorough revision or more genuine progress than that carried forward in our medical schools, largely as a result of the enlightened policy of the American Medical Association. The president of the Carnegie Foundation not only recognizes the progress that has been made, but he very properly points out the means employed by the Association for obtaining these ends. "The council has been able to do this not only on account of the intelligent work of its president and members, but also because it represented the medical profession in America. Over half of the practitioners of the country are members of the local medical societies. These choose delegates to the State societies, and the latter in turn choose the national House of Delegates, a body of approximately one hundred and fifty. The Council on Medical Education is a committee of this body, and its action has thus the weight of the entire medical profession. Universities, colleges, and State boards have accepted the decisions of the council as the expression of the thought of the leaders of the profession in America. Under these conditions the reorganization of medical teaching has advanced very rapidly, and the classifications of the council have become sufficiently differentiated to make some examination of the present situation desirable to all interested in medicine and in medical education."

This is surely a splendid showing and it is properly acknowledged by the President of the Carnegie Foundation. Moreover, it is pointed out by the president of the Foundation that the reason of this splendid achievement of the council is to be found in its thoroughly representative character. The mem-

bers of the council are elected by the medical profession of the entire country; it is controlled by the profession and voices its sentiments. The frank recognition of the necessity of a representative character in those who undertake to control our educational institutions, to develop them and to control their standards, is so foreign to the policy followed by the Carnegie Foundation that in reading the above paragraph one would be tempted to believe that we are witnessing a remarkable conversion, but any such hope springing up in the breast of an incautious reader of the ninth annual report of the Carnegie Foundation would be shattered by the paragraphs which follow the one which we have just quoted:

"As a layman in medicine I venture to make such a review, because the council is primarily a council on education, not on medicine." Of course, one should not expect a representative character in those who undertake to govern education in general even in this democracy. We were told on a former occasion by the president of the Carnegie Foundation that outside of the Catholic Church education in this country was purely an economic function. It may, therefore, be supposed that money gives the right to control as well as the power to control our educational institutions. But let us continue the quotation at the point left off: "It is in effect a national agency in education and its work touches the secondary school, the college, and the university, no less directly than the medical school. It has dealt quite as much with the education which precedes the medical school as with that given in it. It is impossible, indeed, to legislate on medical education without becoming immediately involved in the entire educational problem. Education is, in fact, one thing, not detached fragments. The legislation of the council has been somewhat affected by a very natural tendency to conceive of its work from the standpoint of medical practice rather than from the standpoint of education. It has lacked to a certain degree close touch with the secondary schools, colleges, and universities."

The president of the Carnegie Foundation undertakes to remedy these defects. The Medical Council is evidently not properly constituted. In its membership, or in control of its deliberations the Carnegie Foundation should have been included. It was very presumptuous on the part of the medical

profession of the United States to undertake any legislation concerning the education of future physicians without having consulted with and obtained permission from the Foundation. The National Council of the N. E. A. is representative in character, but probably that is the very reason for their not being qualified to pass upon entrance requirements. But let us see what mistakes the Medical Council has made.

"Two very important decisions which directly affect secondary and college education seem to me," says Dr. Pritchett, "to have arisen from this situation. The council has imposed as a condition of the recognition of medical schools as acceptable an entrance requirement of one year of college work, this year to include the study of three sciences and a modern language. Not only has the council adopted this requirement as a teaching measure, but it has enforced it throughout the United States, without regard to the ability of the school and college system to meet it. Finally, it has consented to recognize pre-medical schools set up in the medical school itself to teach the three sciences and a modern language—it can all be done easily in one large room: chemistry in one corner, physics in another, biology in a third, and German in the fourth."

It is very presumptuous on the part of the medical faculty to undertake to teach the rudiments of the sciences on which the medical profession rests, and as for their undertaking in a medical school to teach German! It is really surprising that the intelligence of the Medical Council would not have seen the absurdity of this.

The strenuous work of four years is scarcely sufficient to deal intelligently with the subjects that must be taught in a medical college, and so the medical college demands such an education as will be a reasonable guarantee of sufficient intelligence to do the work of the medical school adequately, and they find that in addition to a year of college work the rudiments of three sciences and of a modern language are essential. But the medical school would not object to a boy having four full years of college work which might include a modern language, physics, chemistry and biology; nor would it object to accepting a candidate who had taken these latter four subjects in addition to the work required for his B. A. degree. Indeed some of our leading medical colleges have

gone so far as to demand this. If the college undertakes to prepare men to take up the work required in a medical college why it should do so properly, nor is it too much to ask that any college undertaking to do this work should be able to offer the branches required. However, if a protest against the legislation of the council concerning pre-medical education be entitled to a hearing it should come from the colleges or from their elected representatives and not from a wholly irresponsible body, whose only right in the premises is the money which it is authorized to spend as it sees fit in securing control of the educational institutions of a free self-governing people.

Under the heading "Standards and Standardizers," our colleges, some or all, the report does not say, come in for a rather severe castigation. If one were disposed to regard "imitative" as a word of reproach then the whole American people would have to bear with the gentle chiding of the president of the Carnegie Foundation. The page is well worth quoting here: "Americans, perhaps, more than other people are imitative. One sees this quality at its best and at its worst in our colleges, but in the main its tendency is toward a general wiping out of college individualism. What one college does, another must do. Distinctive academic flavors disappear. A common mediocrity remains. In this process the standardizing desire is sometimes a contributor, sometimes a consequence.

"The extremes are illustrated by the attitude of colleges, medical schools, law schools, and universities in the use of objective standards such as those instituted for admission. In one group of catalogues one finds these requirements set forth in great strictness only to be completely evaded in the enforcement. All sincerity is abandoned." Of course, this is a dreadful state of affairs and if our colleges abandon all sincerity what is to become of the country? "If the salt lose its savour wherewith shall it be salted?" But who are these wicked colleges? The Carnegie Foundation might do a service if after having made its accusation it would warn the innocent and unsuspecting public against the offending institutions. And in reality the Foundation does this, but in such a way that their warning will hardly reach the young men who should be saved. We resume the quotation at the point where we left off:

"The college or medical school living on fees will talk with

a solemn face about its 'standards' and admit any student who has the price."

Now, this would be very serious if true, but the writer happens to know that it is absolutely untrue, in certain cases at least, and the president of the Carnegie Foundation makes no exception in favor of any college or school that is compelled to earn its living by charging honest fees. Trinity College has during the years of its existence turned away many more candidates than it has received, because it would not lower its standard, and the Catholic University follows the same honorable practice, although, of course, it only derives a portion of its sustenance from fees. We might enumerate here a long list of colleges that are no less virtuous in this respect than the two named, but such a procedure would be unfair unless the canvas were made complete, and naturally such a canvas could only be undertaken where funds were available to cover expenses, as in the case of the Carnegie Foundation. But we must not interrupt the president of the Carnegie Foundation until he completes his arraignment of the wicked colleges: "It is safe to suspect the institution that talks loudly about its 'high standards.' The great resource in such cases is the word 'equivalent.' The requirement for admission is, perhaps, 'a four-year high school education, or its equivalent.' The interpretation of the admissions lies in the word 'equivalent.' It is a wonder-working word; with its help a coach and four can be driven through any set of admission requirements. Without this invaluable word worthy colleges would be absurdly embarrassed and many medical schools would be compelled to go out of business."

Yes, it is really very hard to make people act honestly who have neither truth nor honesty in them, and how could college faculties be expected to have these virtues since they do not draw them from the Carnegie Foundation nor its treasury. But it seems that even the Carnegie Foundation has had its most sensitive feelings injured by the cruel suspicions of its virtue, which find expression from time to time in current educational literature. In the very report before us we read on page 54: "The only standards that the Foundation has urged upon institutions of learning have been those of common honesty and sincerity. [Of course, the Foundation is honor-

able.] It is, however, the fate of virtue to be misunderstood, and perhaps it should cause no surprise that this highly virtuous practice of the Foundation has incurred the common lot."

The only strange thing about this admission is that if the Carnegie Foundation has been compelled to "suffer persecution for justice's sake" that it should be so ready to accuse the poor colleges of conscienceless greed and equivocation. However, we are not confronted here with any new social phenomenon. The Founder of Christianity was evidently confronted with the social progenitors of the Carnegie Foundation. He has left us a record of the judgment which He was accustomed to pass on men who stood up in the synagogue and proclaimed their virtue, and thanked Him that they were not vicious like the rest of men. But, of course, the Carnegie Foundation is honorable and truthful, even though all colleges be liars and hypocrites. It is, however, rather hard of the Carnegie Foundation to deny the colleges, hard-working colleges, too, that have to earn a living by charging fees, sufficient discretionary power to interpret the one small word "equivalent." The whole question of "standardization" should, of course, be left to the Carnegie Foundation, whose highly virtuous character cannot be open to suspicion. Even if the Foundation cannot afford to be generous, might it not be well for it to ask itself whether or not it is wise to deny to the hard-working colleges so much academic honesty as would be covered by the one little word "equivalent."

Let not the State institutions and other institutions, so richly endowed that they are not compelled to earn their own living, jump at any hasty conclusions concerning their less fortunate brethren, for the Carnegie Foundation is impartial in administering its punishments. There was a type of schoolmaster in our midst a generation or two ago who thought his duty was not properly done unless he thrashed each and every boy entrusted to his care on each and every school day in the year. Some of us have begun to believe that these flagellant schoolmasters were a thing of the past, but evidently we are mistaken; otherwise so advanced an educator as Henry Smith Pritchett would not have returned to this method as the only adequate means of obtaining a semblance of honesty in the college faculties of this country.

Our colleges might, I suppose, be divided into two groups

In the first group would be found all colleges that collect admission fees and these are so dishonest or incompetent that they cannot be trusted with the administration of even the little word "equivalent." In the other group are those colleges that are supported by public taxation or endowment, and these are so careless in administering their sacred trust that they totally disregard the needs of the individual pupil and completely forget that he is a human being endowed with freedom and with a tendency to vary in the direction of his educational endeavors, no less than in all other ways. Concerning this group, Mr. Pritchett has the following grievance, which in our estimation is a far more serious charge than the charge of incompetency, or dishonesty, or both, which he has just made against the other group of colleges.

"At the other extreme is a group of institutions and State boards which translate entrance requirements literally. Equivalence with them means identity. A boy may present himself prepared to enter college so far as education goes, but if he lack some specific study of his high school, nothing else avails. A graduate of the Alabama Medical School can be admitted to practice, but a graduate of Edinburgh cannot."

Here is illustrated the saying of the Master, "The letter killeth; it is the spirit that giveth life." The children of tax-payers were made for this institution, instead of the institution being made for the children. The poor colleges who are obliged to charge fees at least try to meet the desires and the needs of the pupils with a human give-and-take that has ever characterized parental love. The poor Foundation! What a dreadfully hard time it is having to keep a spark of honesty alive in the academic world. Mr. Pritchett must have a keen sympathy for poor Pontius Pilate when he found himself caught between the contending demands of his wife, who urged him to have nothing to do with the Prisoner, and the leaders of the Jewish rabble who demanded the execution, so he publicly washed his hands of the whole affair and allowed the guilt of decide to rest upon the heads of the clamorous mob as they had demanded that it should. But let Mr. Pritchett make his own confession, for he evidently believes that public confession at least is good for the soul:

"With the actual choice or enforcement of college standards

the Carnegie Foundation has little to do. These standards are set up and administered by the college faculties. The responsibility as to whether they are reasonable and whether they are wisely administered rests with the faculties of colleges, professional schools, and universities. The most that the Foundation is able to do is to bring such questions into the light of public discussion. So far as it has any influence at all in the matter, this has been directed to the effort to arouse the academic conscience to a sense of responsibility. It has urged that the colleges take into account the needs and aspirations of the high schools, that entrance requirements be made which have relation to their conditions. Above all it has urged that entrance standards be honest."

Poor Mr. Pritchett! What a dreadful time he is having in trying to make the colleges honest and conscientious in their duties toward the children whose fate is entrusted to them. After all this high virtue it must be very hard to sweat and fret under the stings of ingratitude from the very people whom he is trying to make honest and conscientious. We sympathize with him most heartily and with the trustees of the Foundation when they see the Foundation referred to even by its friends as a "Standardizing Agency"—an expression which causes a cold chill to run down the backs of the Foundation trustees." How their hearts must grieve over a wrong-headed people who persist in misunderstanding the noble and disinterested motives which animate all their efforts to make college faculties honest, enlightened and conscientious; and their efforts, no less disinterested, to save the poor taxpayer and voter the trouble and difficulty of attending to the administration of the State institutions which they are supporting and which the genius of our country holds them responsible for. Mr. Pritchett must have read the story of many a martyr who died the victim of public misunderstandings. He states the case very mildly, in spite of his wounded feelings:

"The public in one way or another has come to believe that the Foundation has laid down certain arbitrary standards which it is seeking to force upon the colleges of the country. Mr. Andrew Carnegie has been sharply attacked for inventing the 'Carnegie units,' which with a diabolical ingenuity and a clever use of money he is urging upon the universities, with

special and particular designs on religious colleges. A committee of the National Education Association on normal schools at its last meeting 'viewed with alarm' the efforts of the Foundation to 'control the educational standards of the country,' and a Methodist bishop has solemnly warned the country of the same awful tendencies. The hardest blow has come from an eminent professor at Harvard in a pamphlet entitled 'A Plea for Independence in Provincial Education,' printed and circulated by Middlebury College." We can almost hear Mr. Henry Smith Pritchett in the words of the immortal Cæsar, "Et tu Brute."

It is indeed wonderful that no enlightenment is left upon the earth and that no one thinks in his heart. One would at least expect this committee of the N. E. A. to have sufficient intelligence to avoid calling public attention to the noble work of the Foundation in fitting standards for all of us and thus saving us from the task which we are so little fitted to perform for ourselves—the task of determining the standards which should be maintained in the educational institutions supported and controlled by the citizens of a free republic. But even if the N. E. A. should forget, the Carnegie Foundation has every reason to expect that a Methodist bishop would refrain from lifting his voice in public in solemn warning to the country of the dangers threatening its free institutions. But even if the National Education Association and the Methodist bishop could have so far forgotten the proprieties as to raise the cry of alarm against the danger of allowing the control of our educational standards to pass into the hands of a little coterie of Carnegie supported educators, who are eminently virtuous and self-inspired and who are entirely free from the control of the vulgar masses, who, though they may vote and pay taxes, are evidently unfitted to have a voice in matters educational—even if the National Education Association and the bishop should have so far forgotten themselves as to call public attention to things that were better left unnoticed, how can anyone ever forgive a Harvard professor for daring to write such a pamphlet as "A Plea for Independence in Provincial Education."

There is no question in anyone's mind that our institutions need standards and that there should always be present an earnest effort to live up to the standards which are proclaimed,

but if the educational process is not to become set and useless we must allow freedom to the individual within all reasonable limits and freedom to the institution, otherwise the work of education can never accomplish its fundamental aim, which is and must always be the adjusting of each generation to the environments into which it must enter on leaving school, and since these environments, both social and economic in the Church, in the State and in the Home are changing in our generation more rapidly and profoundly than ever before, a correspondingly greater plasticity must be allowed in the educational process and a greater freedom in the individual and in the institution.

We would add one more word before closing this brief comment on the report of the Carnegie Foundation and that is: That our Christian Home, our Church, our State and all the other institutions of a Christian Civilization must rest on the secure foundation of the Christian faith and belief of every man in his fellowman, on the firm hope of the perpetuity of our institutions rising out of this faith; and on a Christian charity which binds us all into solidarity. And the public life and welfare knows no greater enemy than the man who would undermine these foundations by false and groundless accusations levelled at our educational institutions.

THOMAS EDWARD SHIELDS.

THE INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

Elsewhere in this issue of the REVIEW will be found an account of the Second Annual Convention of the International Federation of Catholic Alumnae which was held in Chicago on November 26, 27, and 28. It was a notable gathering and gave abundant evidence of the practical and vital power of the education which our Catholic girls receive from our teaching Sisterhoods. The high plane on which the business of this convention was conducted reflects the greatest credit on the schools represented.

All of the addresses delivered at the convention are well worth the careful perusal of everyone interested on the work of Catholic education. We present here the brief address of Mrs. Frank Philip Scrivener, which was delivered before the Board of Governors on Sunday morning and which made such a favorable impression that it was repeated by request before the General Assembly in the afternoon. In this address Mrs. Scrivener forcibly impressed upon her auditors the obligation and the logical propriety of cordially supporting the movement to maintain the Sisters College, as an annex to the Catholic University at Washington. No better testimony could be found of the fine fruitage of our Catholic schools than the determined spirit of earnest helpfulness which the author of this paper shows and which she counts on with such certainty in all the alumnae of our Catholic schools.

MRS. FRANK SCRIVENER'S ADDRESS

What the family is to the State, what each community is to the Central National Government the State Organization will be to the International Federation.

As in a rich mosaic or triumph of the jewelers' art, the perfection of each tiny stone is necessary to the beauty of the whole—as in the great parterre of Nature, diversity of soil and climate develops artistic variety and makes perfect the divine color scheme, so will State Federation contribute to the central body of the vitalizing forces and resourcefulness that will make of it a world power, whose influence will be potent in promoting true civilization and leading souls to God.

To accomplish our great work will require concerted activity, which can only be brought about by some self-abnegation, some

yielding of opinion, great sacrifice on the part of every one of us; but by pulling together and sinking personal preferences, and by mutual concessions, a great future lies before us.

Of course, I heartily agree with Doctor Pace in believing our work must be sure and slow; but a definite, tangible work it seems to me will stimulate a deep interest, for everybody who joins a society wants to feel she is helping the cause. Personally, I have no patience with associations which exist only as associations, and there seems no excuse for the existence of any organization unless it play some useful part.

The International Federation of Catholic Alumnae contains within itself wonderful potentialities, and the question in my mind is, Shall its record be negative, or strong and active in the production of results? Shall these potentialities or powers be inexcusably neglected, or shall they be directed into an immediate activity to forward the work for which we are organized, and thus prove a blessing to religion and society?

It is our wish to place our schools in the front rank of educational institutions, and to bring this about our teachers must be equipped to hold their own and stand side by side with the best in the land. This requires money, and how are we to get it?

Ladies, there is an opportunity knocking at our door which is in our direct line of work, and by which every school and every teaching order may be improved, and it would seem a gracious Providence had inspired the foundation of this magnificent organization to be a medium for the development of the Sisters College.

As many of you know, the Sisters College is incorporated under the laws of the District of Columbia, separate and distinct from the Catholic University, but affiliated with it.

The opening of this college made it possible for the University to extend its influence to the parochial schools, high schools, academies and colleges throughout the country.

The result will be a steady elevation of standards and a growing uniformity of methods. The college is seriously handicapped, as is our Federation, by want of funds, but, though young and poor ourselves, this Association can assist the College by individual subscriptions. For the infinitesimal sum of two cents per week, or \$1 per year, one may become a life member of their (the Sisters College) League, and, besides, the immediate benefit to our

Catholic education, each member of this League shares in many spiritual blessings, and so, like the bread thrown upon the waters, the good we do for the College is returned with interest a hundred-fold.

Only think what may be accomplished by this tiny sum from so many. My own delegation from my Maryland represents \$2,000 per year. And this, ladies, is going to be our special work during the coming year. Every convent girl loves her Alma Mater with a love difficult to understand, a love that defies analysis. Now, how much will you sacrifice to have her a greater light in the educational world? The worth of our respective schools is known by results, and so the interests of Alma Mater are largely in the hands of each alumna. Few of us may be called upon to utter words of wisdom, but opportunities to help in small ways are open to every one of us, and, after all, it is the small things that count.

May I not hope each one of you will take it up in your respective States, and thus be the means of spreading the good work until it will become so far-reaching that every Alumna in the International Federation may be listed among the League of the Sisters College.

That the earnestness of purpose and practical spirit of this paper was the dominant tone of the convention may be seen from the following two resolutions which, among others, were unanimously adopted by the Federation before it adjourned:

"Resolved: That this Federation hereby expresses its appreciation of the purpose of the Catholic University in erecting at that center of Catholic Education a shrine in honor of the Immaculate Conception, the model of Catholic womanhood and patroness of the United States, to be known as Immaculata, and that we as Catholic alumnae do all in our power as a Federation and as individuals to contribute our Hail Marys to the glorious prayer in marble which expresses our love, devotion and loyalty as children of Mary."

"Whereas, the foundation of the Sisters College in Washington is undoubtedly the greatest movement for the advance of Catholic Education ever inaugurated in this country; be it

"Resolved: That this convention support, both morally and substantially, the Sisters College League, and call the attention of all alumnae associations in the country to this great work."

THE GARY SYSTEM IN NEW YORK¹

Most of the criticism of the religious feature of the Gary system for the public schools seems to be inspired by the idea that it is a plan of the Catholic Church.

The idea is a mistake. It probably arises from the fact that in School 45, The Bronx, where this feature is being tried out, the principal attempt to make use of it is being made by Father Caffuzzi, the pastor of the local Italian Catholic Church. His prominence in the beginning of this movement is easy to account for. Most of the children in the school are his parishioners. Being a very zealous and active man, he has not waited for Mr. Wirt's arrival in New York to take up the work of week day religious instruction. His before and after school classes have been going on for some time, and are still conducted along former lines for children in his parish who attend schools other than School 45.

Mr. Wirt's plan found Father Caffuzzi in a position to accept the opportunities offered by its new schedule, and in a very brief time he had perfected an excellent organization. Other clergymen ought to be thankful to him for showing the possibilities opened to them. But to be frank, I think he made the mistake of doing too well. The other clergymen, most of them, looked over his work, saw what a poor showing they could make in comparison in the same district, failed to think of other districts where conditions would be the other way, and—well, we are all of us human.

Father Caffuzzi himself would like to see the other churches take up the work. He is anxious to do anything he can to bring about any necessary adjustments on harmonious and sensible lines. Recently he remarked to me that his attention had been drawn to a criticism of his appearing on the street to shepherd his little flock. He thought, and so did I, that the objection was picayune, but he stated his willingness to efface himself if his personality or presence were in the way of carrying out this promising experiment—a response that makes him a much bigger man than his critics.

¹From the *New York Sun*, November 22, 1915.

It should be remembered that his religious knowledge classes are quite secure, independently of the fate of the Wirt system. If that fails of adoption the schools in this vicinity will have to keep on with a double schedule system, and the opportunities of getting his children together outside of school hours will be just about the same as they are now.

So much for that part of it. It shows that Catholics are willing to cooperate, in so far as no sacrifice of principle is involved, with other religious bodies in effecting at least a partial solution of the most urgent problem the churches have to face, the religious instruction of the children.

But it would be a small compliment to our religious earnestness to call Mr. Wirt's offering of opportunity to the churches the Catholic policy. Our educational policy is much more thorough. It is expressed in our growing system of parochial schools. In the pursuance of this policy we have invested millions of dollars and have organized a staff of thousands of workers. Our chief, the Cardinal, stands behind it like a rock of strength. Clergy and people are devoted to it, and we have not the slightest intention of departing from it. For example, the Gary system is to be tried out on a larger scale in this borough of the Bronx. Well, in this borough of the Bronx there are thirty-nine Catholic parishes; of these all but six have already started schools. Besides the Italian church, there are three other Catholic parishes, mine being one of them, whose boundaries run through the territory of School 45. None of us is taking active part in the work in connection with that school. Two of the three parishes have just finished building very fine schools; the third has property for a school, which will be at no great distance of time.

There is no need of dwelling on this. Everybody knows that we Catholics are not the ones who have most reason to worry over the present religious situation. But if I had to face the conditions of clergymen of other faiths whom I know I should be worried despairingly. I admire their courage. I cannot always applaud their judgment. Take this Wirt system. It is easy to understand the attitude of a man of no religion when he climbs the always handy pillar of patriotism to denounce

the intrusions of the churches. But that ministers and rabbis should join with him in wrecking their best chance of holding the coming generation, this I must confess I cannot understand. I can only regret it. The decline of religion does no good to any one. Indifference in such matters is contagious and hurtful to other religions and a great misfortune to the republic.

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SHAKESPEARE'S MARRIAGE AND DEPARTURE FROM STRATFORD

Much has been written and said by way of a conjectural restoration of the superstructure of Shakespeare's life, until there has arisen a fairly accepted model whose central plan and outlying detail are an achievement of scholarship and research. To contradict this in essential aspects is to write oneself down an arch-heretic and invite the swift anathema that such defiance deserves. The reconstruction into arches of some of the fragments found on the ground about the main pillars is so very truly a matter of opinion, however, that heterodoxy not only may be tolerated but often is of a very saving grace indeed! So long as they are Gothic, build them Norman or Tudor at your taste! Shakespearean biography should not be straitened by the letter of interpretation, but rather made animate with the spirit of freedom and sympathy, especially in any re-reading of the drama of Shakespeare's married life.

The Christian name of his wife, and her age—eight years in advance of his own, are ascertained only from the inscription on her tomb. That her surname was Hathwey or Hathaway is inferred from a vague phrase or two in her granddaughter's will, and it would indeed be difficult to establish that Mrs. Shakespeare was a Hathaway at all were it not for the bond relating to the marriage which Sir Thomas Phillips found at Worcester. Rowe, in his introduction to the 1709 edition of the plays,¹ states that she "was the daughter of one Hathaway, said to have been a substantial yeoman in the neighborhood of Stratford."

A Richard Hathaway, resident at Shottery, a hamlet of the parish of Old Stratford, in his will, proved July 9, 1582, left a substantial dowry to his eldest daughter Agnes—and partly on the basis of Anne and Agnes as sixteenth century alternative spellings of the same Christian name, this daughter has been identified by many Shakespearean critics, notably Sidney Lee, as the dramatist's wife. Possibly this would account for the participation of friends of Richard Hathaway in the secur-

¹Cited by Gray, *op. cit.*, page 76.

ing of the marriage license, for the use upon that occasion of a seal with what presumably are Richard Hathaway's initials, and for Mrs. Shakespeare's acquaintance with the Hathaway shepherd—Thomas Whittington, who said in his will, in 1601, that there were owing to him from Mrs. Shakespeare some forty shillings, borrowed or held in trust apparently before 1595, the date of the composition of the document.

It is by no means certain, however, nor is it easily demonstrable, that Anne and Agnes were used convertibly. "Misnomer" was a subject of considerable importance in early English law, and there are on accessible record at least three specific decisions which differentiate Agnes and Anne as distinct baptismal names.² Furthermore, there were Hathaways in another Stratford hamlet, Luddington, who likewise owned a small freehold patrimony in the parish of Weston, adjoining Stratford just across the Gloucestershire boundary, not far from the old Heath-way—which may have given a surname to the families of the vicinity. Consequently, whether the dramatist married a Hathaway of Shottery or a Hathaway of Luddington-Weston must at present remain a matter of conjecture.

There is no particular reason to suppose that the marriage was irregular or clandestine, though it is within the range of possibility that William and Anne were united by civil marriage contract some time before the ceremony was performed in church. It is necessary here to distinguish between regular and irregular contracts—contract of future espousals was regular, but did not amount to a marriage; a promise, rather. A contract of present espousals, on the contrary, was a legal marriage. The man said, "I take thee for my wife," and the woman said, "I take thee for my husband," or words to that effect, before witnesses, and a ring or some symbolic object was exchanged. Such a contract might legally be made by "infants," *i. e.*, a boy over fourteen or a girl over twelve though not yet at their majority; but it was also necessary that minors produce the express consent of their parents or guardians.

It is not at all unlikely, in consideration of the distinctly Catholic traditions of the Shakespeare, Arden and Hathaway families, that the marriage had been solemnized according to

²Cf. Elton, *op. cit.*, pp. 29-30.

the rites of the old faith, necessarily in secret because of the hue and cry of the Elizabethan persecution, and that in November, 1582, the relatives were anxious for an open acknowledgment and legal certification of the union. This was imperative since a Church of England marriage was by law absolutely essential to the insurance of property rights and other matters regulated by descent. Other difficulties, which likewise were reasons for prompt action, confronted Shakespeare in the form of the proscribed season of Advent during which marriage might not be solemnized, and the necessary publication of the banns. In extreme need, of course, all publication could be omitted provided due dispensation were obtained. In other cases they might be called only once. Or again all three were required, time and place alone being optional.

On Thursday, November 28, 1582, there went to the bishop's registry, at Worcester, Fulk Sandells and John Richardson, two husbandmen of Shottery, and obtained a license for one William Shagspere—as they pronounced it and the clerk wrote it—and Anne Hathwey, of Stratford-upon-Avon, to be married with only one publication of the banns. The first Sunday of Advent fell on December 1, which just made possible the calling of the banns on the last day of November, St. Andrew's Day. The wedding itself, without extraordinary dispensation, could not take place until January 13, the octave of the Epiphany.

Anne was not present when the application was made. This involved the necessity of proof both that her parents were dead and that she was legally her own administrator. Time did not permit this, even if circumstances had, so the bond of indemnity for the dispensation was drawn in rather unusual manner—the condition being stipulated that Anne Hathaway should not be married "without the consent of her friends." The document, made out in correct canonical form,³ was executed in favor of Mr. Richard Cosin, a lawyer of Worcester, and Mr. Robert Warmstry, notary and principal registrar for the diocese. The date was the twenty-eighth of November, 1582. On the preceding day, November 27, a license had been issued to one William Shakespeare to marry Anne Whateley who resided at Temple Grafton, but the effort which has been

³Given in full in Gray, op. cit., pp. 202-4.

made to identify Anne Whateley as the dramatist's wife depends almost wholly on the coincidence in the husband's name and serves only to confuse the problem, inasmuch as there were numerous William Shakespeares of various degrees of gentility in the diocese of Worcester.

Sandells and Richardson bound themselves in the sum of £40, the obligation to be void if there were no canonical impediment, if Anne obtained the consent of her friends, and if William Shakespeare duly indemnified the Lord Bishop of Worcester, John Whitgift, "for licensing them to be married together with once asking of the banns of matrimony between them." Something has been made of the absence of John Shakespeare's name from the bond, but it is hardly a valid argument to the point that his consent was refused, for only twenty-four of the 166 bonds executed at Worcester during the years 1582 and 1583 present sureties of the same name as the bridegroom, and it is quite possible that in common with other suspected recusants John Shakespeare had conveyed his property to avoid forfeiture.⁴ With just what degree of favor he regarded the marriage is a matter of speculation in which it would be quite as legitimate to conclude that he was completely indifferent to the gravely important step his son was taking as it would be to assert that he withheld his consent altogether! Very probably he was too deeply engaged in his own serious financial difficulties, then rapidly developing, either to desire or to be asked to act as a surety on William's marriage bond.

The place of the wedding is utterly unknown. It was apparently not at Stratford—neither is there record of it at Worcester in the parish transcripts there, nor does it appear in the parchment book of Stratford-upon-Avon itself. Possibly it took place at Weston, though no mention of Shakespeare's residence occurs in the bond, and there are no registers of the parish for the date in question nor have any of the transcripts been discovered as yet at Gloucester. Billesly, 4 miles northwest of Stratford, has been suggested by Malone on the ground that Elizabeth Hall, the poet's grandchild, chose it as the place

⁴Cf. T. Carter, "Shakespeare, Puritan and Recusant," pp. 32, 92-3. H. S. Bowden, "The Religion of Shakespeare," p. 71. This suggestion is curiously enough advanced in much the same terms by each book, though written from totally different and opposite points of view.

of her second marriage apparently out of sentiment. The tradition that the marriage was held at Luddington came into public notice rather more recently, and while it is acceptable it still lacks the support of cogent evidence. If custom was observed, the wedding took place in the bride's parish—whichever it may have been. Where the newly-founded family established its residence is likewise utterly unknown, though it may quite reasonably be inferred that they lived at the beginning with Mr. John Shakespeare.

This is thoroughly possible in view of the fact that William Shakespeare had no means of livelihood with which we are acquainted, although Anne had a comfortable little dot by the terms of her father's will, if she was the daughter of Richard Hathaway of Shottery. The poet's new and high undertaking most certainly, however, brought him face to face with the duties and necessities of his trust; and it would be strange indeed if what we know of the London Shakespeare did not have its inception in his marriage with its sobering responsibilities. He was not an illiterate man, he was the son of a prominent member of the Corporation, and as such there were things which he could find to do. At the end of twenty-five weeks, not quite six months later, in May, 1583, a daughter was born to William Shakespeare and Anne Hathaway and baptized Susanna on Trinity Sunday, May 26, at the parish church at Stratford.⁵

It is commonly maintained as highly improbable that Shakespeare and his bride went through the formal preliminaries of a betrothal, and a parturitive necessity is suggested as the obvious reason for the hurriedly executed drama of the public marriage. The suggestion of necessity is made not without seeming justice, one must admit, though it is of distinctly doubtful critical validity to buttress it with citations from *Twelfth Night*, *Measure for Measure*, and *The Tempest*, lines

⁵It may be of interest to note the coincidence that the marriage of Susanna to Mr. John Hall, a gentleman of distinct Puritan sympathies, took place on June 5, 1607, and that their first child, Elizabeth, was baptized on February 21, 1608. The poet's younger daughter, Judith, married at Stratford on February 10, 1616, Thomas Quiney, son of an old friend of the dramatist, and four years her junior. Seemingly the ceremony took place before a license had been procured and without any asking of the banns. The bride and bridegroom were consequently summoned to the ecclesiastical court at Worcester and a fine was imposed.

by no means necessarily apposite. The children of Shakespeare's genius are made, by special pleaders, to speak vain things at times! Surely we know as little of Shakespeare's virtues as we do of his vices—but it may be submitted that there are, most important and arresting of all to ourselves who might be prompted unhappily to sit in judgment of appearances and easily distorted facts, the dictates of Christian charity.

A year and a half later, early in 1585, twins were born, a son, Hamnet, and a daughter, Judith, and were baptized on February 2, the feast of the Purification. The supposition is that the children were named after the godparents, so that the twins must have had Mr. Hamnet Sadler and his wife Judith as sponsors.⁶ Apparently toward the end of this year, or not long after, Shakespeare took his departure from Stratford for London under circumstances whose exact character, while not altogether unknown, still is subject to considerable conjecture.

The "poaching" episode, in which the poet is represented as stealing rabbits and venison from the preserve of the famous and conspicuously stern old magistrate and parliamentarian, Sir Thomas Lucy, and having swift justice visited upon him until he was forced to fly out of reach of the latter's wrath, seems to offer more elements of probability than any other thesis of the causes of Shakespeare's exit to a wider world than Stratford. The story first appeared in the private memorandum of Archdeacon Davies to Fulman's manuscript biography, made probably before 1708, and is repeated in Rowe's introduction to the edition of the plays in 1709, so that it was current within the century of the poet's death. Davies has it that the dramatist was "much given to all unluckiness in stealing venison and rabbits, particularly from Sir — Lucy who had him oft whipt and sometimes imprisoned and at last made him fly his native country to his great advancement, but his reveng was so great that he is his Justice Clod-pate."

⁶"Hamnet" is the equivalent of "Hamlet," and thus Mr. Sadler appears as Hamlet Sadler in Shakespeare's will.

⁷Given in Gray, op. cit., p. 74. *Ibidem*, p. 76, is Rowe's version as follows: "In order to settle in the world after a family manner, he thought fit to marry while he was yet very young. His wife was the

Poaching was quite a respectable diversion among the young sparks of the Elizabethan universities, while almost certainly a warren or a deer park was alluring ground and bellicose keepers were a tempting obstacle to a sturdy young Englishman accustomed as Shakespeare undoubtedly was—judging from the abundant evidence of the plays⁸—to the normal, healthy, outdoor life of his own humbler social station with its frequent robust field-sports. Furthermore, John Shakespeare has been described⁹ as a merry-cheeked old man who was reported to have said: “Will was a good honest fellow but he darest have cracked a jest with him at any time.” Not always was a son of such spirit and a father of such temper, in the sixteenth century, that the elder could unbend to the extent of joking with the younger at haphazard. The atmosphere of the household was usually too stern—if not actually severe; and this interesting picture of father and son lends zest to the probability of the poaching adventure. The scene of the deer-stealing was identified in time with Charlecote, near Stratford,

daughter of one Hathaway, said to have been a substantial yeoman in the neighbourhood of Stratford. In this kind of settlement he continued for some time, 'till an extravagance that he was guilty of, forc'd him both out of his country and that way of living which he had taken up, yet it afterwards happily prov'd the occasion of exerting one of the greatest genius's that ever was known in dramatick poetry. He had, by a misfortune common enough to young fellows, fallen into ill company; and amongst them, some that made a frequent practice of deer-stealing, engag'd him with them more than once in robbing a park that belong'd to Sir Thomas Lucy at Cherlecot, near Stratford. For this he was prosecuted by that gentleman, as he thought somewhat too severely; and in order to revenge that ill usage, he made a ballad upon him. And tho' this, probably the first essay of his poetry, be lost, yet it is said to have been so very bitter, that it redoubled the prosecution against him to that degree, that he was oblig'd to leave his business and family in Warwickshire, for some time, and shelter himself in London. It is at this time, and upon this accident, that he is said to have made his first acquaintance in the play-house. He was receiv'd into the company then in being, at first in a very mean rank; but his admirable wit, and the natural turn of it to the stage, soon distinguish'd him, if not as an extraordinary actor, yet as an excellent writer. His name is printed, as the custom was in those times, amongst those of the other players, before some old plays, but without any particular account of what sort of parts he used to play; and though I have enquired, I could never meet with any further account of him this way, than that the top of his performance was the Ghost in his own Hamlet.”

⁸Cf. “The Diary of Master William Silence” by D. H. Madden, Longmans, 1897, for a most interesting and illuminating study of Shakespeare against the background of Elizabethan sport.

⁹Cf. Sidney Lee, “A Life of William Shakespeare”—new and revised edition, introduction pp. vi–ix. Also Gray, op. cit., p. 274.

the Lucy country seat, but the Lucy family were not its owners at this period. However, taking deer from any enclosed ground was a criminal offense, and it is thoroughly possible that warren, then owned by the Lucys at Charlecote, was the site whence Shakespeare provisioned the Henley Street larder with venison.

At just what date Shakespeare left Stratford is a matter of uncertainty. Aubrey, in the "Lives," "guesses" that he came to London "about 18"—in other words, within the year of his marriage. Rowe's version of the departure, given in footnote on a previous page, employs the phrase "for some time" and may be interpreted either as indicating that Shakespeare left Stratford some months or some years after the birth of Susanna—either towards the close of 1583, or about 1585 at the birth of the twins, or possibly later. Of course it here lies to determine the relative accuracy of the two biographers. Only one error has been brought home to Aubrey—the reference to Shakespeare's legacy to his sister, and that is prefaced by a doubt. Rowe's accuracy is somewhat dependent on the trustworthiness of Betterton, who communicated his findings to him after his inquiries in Warwickshire, and that accuracy has been disputed though not with any particular success. If there is any advantage between them, it would possibly lie on the side of Aubrey—very slight indeed and only in so far as he had recorded his observations at first hand in Stratford. There is a distinct preponderance of Shakespearean criticism in favor of that interpretation of Rowe's statement which gives 1585 as the earliest, and 1588 as the latest, date for the beginning of the poet's absence from his native town. Such an interpretation synchronizes admirably the known facts of his domestic life and the earliest manifestations of his genius as a playwright. To us it seems very probable indeed that the poaching incident, in conjunction with Mr. John Shakespeare's seriously impaired fortunes and in view of the poet's own increased family responsibilities, decided William to seek the larger field of London where other Stratfordians had already gone.

Sir William Davenant, the dramatist, through whom almost all the personal anecdotes about Shakespeare have come down to us, was very proud of having seen the poet on his occasional visits to Oxford, where John Davenant the father was a vint-

ner and the proprietor of the "Crown" tavern at which Shakespeare stopped in his journeys between London and Warwickshire. The anecdotes are of interest especially as serving to fortify the tradition, related by Aubrey, that "he was wont to go to his native country once a year." For the company of players to which Shakespeare belonged played pretty steadily in London, and there is no indication whatever that he was accompanied to London by his wife, though it has been suggested that he was afterwards joined by her.¹⁰ It seems evident that she lived on, quietly and simply, at Stratford in John Shakespeare's house, since in all likelihood she would have been rather uncomfortable in the metropolis if not actually unhappy

¹⁰"Vide "Shakespeare's Legal Transactions," by Charlotte Carmichael Stopes in "The Athenaeum" for September 18, 1915, page 193—"We know that on May 22nd, 1592, he was in Cheapside, London, in the parish of St. Mary Arches, and that there and then John Clayton acknowledged in writing that "he owed a debt of 7*l* to the said William Shakespeare" . . . It is a vital point in his biography, this fact that in the spring of 1592 he was *in a position to be a creditor* for the amount of 7*l*.

In 1595 we know that he was living in Bishopsgate, by far the most interesting item ever discovered about his London residences. For it has not been noted that it was in a residence the relative size of which may be estimated in the assessment, which was more than that of either of the Burbages, *proprietors* of the Theatre. So it may reasonably be supposed that he had his family with him in London then."

It is certainly a reasonable supposition, thoroughly compatible with Aubrey's statement that Shakespeare was wont to go to his native country once a year, very probably and partly because of the numerous legal matters in which the Shakespeares were involved. Assuredly it would be a most natural thing for the dramatist to be joined in London by his wife, after 1590, when the flood tide of his fortunes set in. With equal logic, of course, the *Athenaeum* author could have supposed that Mrs. Shakespeare came up to London in 1592, for property assessments are not always nor have been necessarily determined by the fact of size. Furthermore, a year later, 1596, Hamnet, the poet's son, was buried in his native town, and in the following year, 1597, Shakespeare became owner of New Place, Stratford. These two events definitely connect his family life with Stratford in these two years. To be sure, they do not preclude a London residence at least in 1595 and possibly in 1596, but they would apparently suggest the earlier date of 1592 as that on which the entire family was present in the metropolis, if present they ever were.

The possibility is distinctly interesting, though the statement remains literally true that there is no indication whatever that Mrs. Shakespeare accompanied her husband to the city. Her presence there, while it would put objections out of countenance, is by no means absolutely necessary to that interpretation of Shakespeare's life which would read his domestic affairs as normally happy. Certainly the author of the *Athenaeum* article has pointed out a noteworthy indication of the probable course of Shakespeare's life in London.

there. That she and her husband were happier apart is to our notion a distinctly gratuitous assertion, supported by no tradition and furnished forth with arguments which are surely equivocal. Why not accept in their plain reading the words of a biographer, 225 years nearer to the time than we, who records: "In order to settle in the world after a family manner, he thought fit to marry while he was yet very young. . . In this kind of settlement he continued for some time, 'till an extravagance that he was guilty of, forc'd him both out of his country and that way of living which he had taken up. . . (so) that he was oblig'd to leave his business and family in Warwickshire, for some time, and shelter himself in London. It is at this time, and upon this accident, that he is said to have made his first acquaintance in the playhouse." His continued presence in London was fairly evidently a matter of professional occupation, for certainly as his fortunes mended he went back and forth to keep in view his family affairs until there came the day of his prosperity and the purchase of New Place, with the application in 1596 for the grant of a coat-of-arms.

That he did get on in London is amply attested by his later history. The personal qualities, apart from his genius, which bespoke for him a rapid advancement, are evidenced, however, in some curious testimonies and with these we shall conclude this present paper. There is, for example, the word portrait, attributable to the famous Beeston family of actors, which pictures Shakespeare as a handsome, shapely man, very good company and of a ready, smooth wit. There are in "A Groats-worth of Wit, Bought with a Million of Repentance," the bitter words of poor Robert Greene, tossed off unhappily in his final illness in September, 1592, and in his jaundiced jealousy of a new playwright who had used successfully the very material with which he had failed: "There is an upstart crow, beautified with our feathers, that, with his tyger's heart, wrapt in a Player's hide, supposes he is as well able to bombast out a blanke verse, as the best of you; and being an absolute Johannes Factotum, is in his own conceit, the only Shakescene in a countrie." It would have been well if Chettle, the editor of Greene, had suppressed this unfortunate remark, and that he did not was evidently a matter of regret to him and of apology. In his "Kind Hart's Dream," published in December, 1592,

he says, almost surely alluding first to Marlowe and then to Shakespeare, "the other,"—"With neither of them that take offense was I acquainted, and with one of them, I care not if I never be; the other, whom at that time I did not spare so much as since I wish I had, for that as I have moderated the heate of living writers, I might have usde my own discretion, especially in such a case, the author being dead, that I did not I am as sory, as if the originall fault had been my fault; because myselfe have seene his demeanor no lesse civill than he exelent in the qualitie he professes; besides, divers of worship have reported his uprightnes of dealing, which argues his honesty, and his facetious grace in writing, that approves his art."

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ABOUT VOICE TRAINING IN THE SCHOOLS

It has been truthfully said that one of the greatest educational sins of the present day, is the absolute disregard shown in our schools to the quality and beauty of the speaking and singing voice. Listen to a class reading in concert, and in nine cases out of ten, the tone will be a disagreeable tiresome monotone.

Warren Shaw in "The Lost Vocal Art and its Restoration," says, "The human voice is the audible manifestation of the soul and mind in the material world. Voice training is the cultivation of the mind and ear, aided by favorable physical activities, which consequently develop the physical parts involved. The science of psychology is shown to be the real science on which the old Italian school of singing actually stood, and on which all really successful schools must stand."

The birds are taught by their elders the language of song, so children are taught first by imitation. During this period of imitation, the teacher should pronounce the word clearly and distinctly, and if necessary, exaggerating the use of the lips, then we would have very little trouble with throaty voices in speaking or singing. Singing should be built on the foundation of correct speech, the word, being mother to the tone.

The use of phonics may be of great benefit or of great injury *e. g.*, in a new system of phonics published a short time ago, the child is asked to feel the muscular action in the throat sounding certain letters. He is told that short "A" is made down in the throat. This is contrary to all natural laws of speaking or singing. When the child is given a pencil, he is not asked which muscles of the arm he uses, nor is he asked to feel them in action, when writing. The physiological process should not be mentioned. The muscles that should act, will do so naturally through imitation, or later, under instructions, will enunciate distinctly and without restraint.

If a child in a class in physical training were asked to use dumb bells given to an adult, what would be the result? Yet we see such practices carried out in our schools today. Teachers will permit children to sing until the cords in their necks stand out, and their little faces become red with the exertion of "screaming" not singing. By allowing children to sing in

this manner, we not only injure the vocal cords, but also destroy all sense of real music or any ideal of true artistic singing. Singing should be as natural as speaking, and should require no more exertion.

In the teaching of music in the primary grades, we should not forget that the understanding should keep pace with vocal skill. In the *School Art's Magazine*, C. Valentine Kirby says, "We seem to have forgotten something—to have forgotten childhood in the pursuit of the child product." The child is certainly forgotten when notes in different positions on the staff are taught in the first year. It may be done, but with as much reason as we would teach a rule in mathematics.

In the course in primary methods, given at the summer school at the Catholic University, we were constantly reminded of the necessity of trained teachers in the primary grades; that the first grade should not be the refugium of weak teachers, nor the supposed stepping stone to other grades as to higher things. A primary teacher should understand the child—what to impart, and how to impart it. She should also have a general knowledge of the work to come, of which she is laying the foundation. This is as true of music as of other studies. It is not necessary for the teacher to be a trained vocalist, but she should have a true ear and a true voice—be that voice ever so small.

The sweet, soft, natural singing should be carried throughout the grades. If the foundation is laid as correctly and psychologically in music as in other studies, no fear need be felt for the work in music in the seventh or eighth grade, where the changing voice is so often found. In the high school, the training should be continued, particularly in choral work. The changing voice, singing softly within a given register, can be used. The quality being such, little volume is necessary. In many cases the voices are already changed and can be used as bass or tenor.

The training carried out systematically in our schools, from the first grade throughout the high school, would produce singers able to sing in our churches. A little serious thought of the end in view, would eliminate the supposed difficulties in the minds of those in charge.

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A PLEA FOR DIOCESAN SCHOOL SUPERINTENDENTS

Freedom of education has ever been one of our most prized liberties, both because it is a natural right, and because it is the strongest safeguard of our Catholic school system.

Yet, in practically every civilized country the State has spared no effort—and in many cases these efforts have been crowned with success—to impose a standard of its own upon all the schools within the national boundaries. Quite frequently this course was prompted by sectarian bias, notably in France. At other times it owed its inception to the purpose of unifying the educational system of the nation. Thus in Belgium the Catholic University of Louvain is bound to follow the program prescribed by the State for the conferring of diplomas, but of course remains free to add to its curriculum any studies—and there are several—which from a Catholic standpoint are indispensable to the graduate of a Catholic University.

It is quite evident that if any school is allowed to graduate professional men according to its own standards, chaos may easily result. And there is no denying the fact that this country in particular has in years past suffered very much from this lack of compulsory educational standards. In the mad rush after students among "mushroom" colleges; in the struggle for an existence depending upon the number of matriculated paying candidates, the graduation standards were lowered almost beyond belief in some cases. Men were sent forth supposedly equipped *e. g.*, as doctors, only to do infinite harm by their notorious incompetence. The exposé by the Carnegie Foundation of many of these so-called colleges, if at first blush an unwarranted overstepping of rights, and sometimes arbitrarily unjust, has not altogether been without good results.

As a nation we had perhaps worshipped too devotedly at the shrine of personal liberty in educational matters, and the result was liberty run riot. A little reflection makes it evident that there must be some uniformity of standards embracing all the schools of any educational system worth while. The grammar school should articulate with the high school, the college, with the university. The students at each step in their upward

development should come up to a certain well-defined, uniform, rigid minimum of requirements, falling below which they cannot expect to advance, much less to be sent forth among their fellows as fully qualified professional men. It was undoubtedly some such consideration which led the State of New York to prescribe State regents examinations. Although an absolute government monopoly in matters educational is to be dreaded because of its manifold potentialities for evil, the Catholic schools of New York seem thus far not to have found any difficulty in submitting to the requirements. Nay, they appear rather anxious to grasp the opportunity thus offered to prove the true worth of their teachers and their methods.

It is agreed that Catholics as a body will fight to the bitter end to keep the control of their schools in their own hands. Age-old experience teaches this to be by far the safest course. And it is in order to insure this the more thoroughly that vast numbers of Catholics, while granting the patent injustice of present conditions resulting in double taxation, have yet consistently opposed a sharing of educational State funds with our schools.

Being free from State control and its evil implications, we are at liberty to work out our own ideals according to our own methods. Yet it were a fatal mistake to imagine that this liberty must consist in the license to let every Catholic school, college or university shift for itself in the matter of curriculum, teaching staff and standards. When our Catholic educational system was in its infancy, nothing better could be expected from the nature of things. We were proud of the results, and rightly so, for they were obtained in the face of obstacles that would have daunted any but Catholics strong in their faith to the point of sacrificing all for their convictions.

As opportunities became more favorable, conditions constantly improved. Since the Catholic Educational Association came into existence, it has endeavored year by year to point out the weak spots, to remedy the defects and to raise to a higher plane both our schools and our teaching staffs. What was needed was a coordination of our efforts, a working articulation between our grammar schools, high schools and academies, colleges and universities. The standard that was not set for us by the State we had to set for ourselves. That desirable

amount of uniformity which was not imposed upon us from without, we had to impose upon ourselves, because we came to realize it made for efficiency and strength. The task which the C. E. A. set for itself, and the results which it has achieved already, are of inestimable value.

In order to bring these efforts to their full fruition, this paper makes a plea for the appointment of more diocesan school superintendents. Their number thus far is distressingly small. In the greater number of our dioceses we seem to be content to walk in the ways of our forefathers. It is taken for granted that, what was good enough in years gone by, is good enough for the present generation. In the minds of many any innovation carries with it the idea of so much more coercion, something we are doughtily opposed to and mortally afraid of.

But let us examine matters as they now stand.

In our vast educational system we are marshaling ever increasing forces. Do we know *exactly* what they are accomplishing? Taking the country as a whole, do we have more than the most general information concerning their work? Are they trained to work in unison? Do they have that strong cohesion, that *esprit de corps*, that would allow them to progress as they ought in the conquest of new fields?

The bishop as the ruler of the diocese, is also the nominal head of its whole school system. The pastor is the immediate head of his own school. But both are burdened with manifold duties foreign altogether to educational work. And had they the necessary time to give to it, they often lack the ability. For it is not so much a wide range of vision embracing the general needs of souls that is called for here, as a deep insight into actual school conditions and possibilities, into pedagogical theories and practices. Technical work demands a technical manager who is trained to study-facts and circumstances, and to blend harmoniously the theory and practice of the school-room.

This should be the province of a trained diocesan superintendent. His duties were briefly mapped out by Brother John Waldron in a paper read at the 1914 convention of the C. E. A. (Report, p. 257 ff.), and more at large at the 1912 convention by Father Garthoeffner (Report, p. 357 ff.). "Tradition, if naught else requires that we give annual statistics on the status

of our schools in the point of numbers. We should report the total enrollment in each school as well as the entire system, besides the total registration wherein each child is counted only once. Our report should show how our membership is distributed by sexes, by grades, and by ages in each grade. The average membership and the average attendance are items of vital importance. The average membership will serve as a basis for a computation of the per cent of attendance in each school. The number of pupils per teacher will clearly show that in some schools the classes are overcrowded. The student of school conditions wants to know the extent of retardation and elimination in our schools; furthermore he wants to know the causes of each, and, if possible, the percentage of each contributory cause. Moreover, we should keep a record of the beginners each year in order to be able, after a number of years, to compute the extent of elimination. It would be well to apprise even the Catholic pupils of the causes which account for the distressingly small number of graduates in our schools, in the hope, of course, that the full realization of the evil will lead to its complete eradication."* All of this information is as valuable as it is necessary, and the gathering of it makes it almost imperative that every diocese have a superintendent especially charged with this work.

Other reasons there are, of even greater weight perhaps, that make his appointment a matter of necessity at the present stage of growth of our educational system.

First of all there is the urgent need of closer cooperation among the Catholic schools of a diocese, and as a necessary consequence will come the cooperation among all the Catholic schools of the nation. Only a superintendent with authority over all the primary schools of a diocese can bring this about. Thus he naturally becomes the connecting link between our lower and higher establishments of learning. Our universities set—and in order to avoid the stigma of downright inferiority that many so-called American universities have rightly been branded with—they must set a high standard to which all candidates for entrance must conform. The college is bound to bring its students aspiring to a university career, up to this standard; the high school has to follow the lead of the col-

**Ibid.*, pp. 858, 359.

lege, and the grammar school in turn has to come up to the standard of the high school.

A well-informed superintendent is the logical functionary to see to it that all the schools in his diocese are constantly being held to these standards. And with energetic superintendents in every diocese combining their efforts throughout the year, and gathering new light at every meeting of the C. E. A., our vast Catholic school system would speedily reach the highest level. Nor does this imply a reflection on our past or present efforts; none of us have a monopoly on learning, and it is only by a constant interchange of opinions and experiences that intellectual progress is possible.

And let it be remarked here also that the aim is not to have our various teaching communities all adopt the same methods or the same textbooks: uniformity of results can be attained by a variety of methods, and results are what we are striving for. But our scattered forces need to be gathered, to be drawn closer together, to be organized on a more uniform plan, to attain these results the better. The articulation of the lower with the higher schools can thus only be brought about, and this is a desideratum which the C. E. A. has repeatedly called attention to.

It might be objected that but a small percentage of our grammar school pupils go on to our higher institutions of learning, and it would seem like wasted effort to keep the requirements of these institutions constantly in view. But the fact remains that more of our grammar grade pupils should go on, and might go on if they were shown that they are thoroughly prepared to do so. And besides, even if they did not go on, our keeping to the high standards thus set would be of immense advantage to them whatever their career in after life might be.

The powers of a diocesan superintendent should of course be well defined. But another reason to urge his appointment is found herein: our capacity of building new schools has by no means been exhausted, and our need of them in many localities has by no means been satisfied. Occasionally at least, where perhaps the fear of failure on the part of a pastor or the apathy of the people need a vigorous yet benignant stimulation, the superintendent could be of the greatest help, being in possession of facts and figures accumulated by a wide and

varied experience covering the whole diocese, and broadened by what he has learned about conditions in other dioceses.

Again, in every country where the State has arrogated to itself an educational monopoly, the lower schools, being the most numerous, and educating the children of the masses, have also been most completely under the dominance of the Government, and on that account they have been made to appear as superior to all other schools. If the contest between parochial and State-owned schools ever comes to a final issue in this country, it will not be sufficient for us, in defense of our right to exist, to point to a vast number of independent school units, and to a superficial survey of what we have accomplished. We must be able to bring forth, not general assumptions, but definite facts as to stable and standardized methods, curricula, examinations. But this stability and standardization cannot be fully realized except through supervision.

Furthermore, an educational Government monopoly trains all its teachers for the primary grades in its own normal schools and according to its own uniform rules. Catholics do not admit of this, and as a matter of fact we allow each of our teaching orders to follow its own methods. Yet we must look for some unity in this diversity, and endeavor to bring it about. Every diocese forms a unit in our system, and the diocesan superintendent is the one best able to secure this necessary unity in the training of candidates for the teaching profession, by his visits and observations in various schools, and his constant contact with the various teaching orders. And it is a question worthy of serious consideration whether all our Catholic teachers, before taking up their work, should not be asked to pass some test as to their qualifications.

But cannot a diocesan school board, such as we find constituted in some dioceses, assume these duties, exercise these functions, and bring about the same results? No. A school board is not as a rule, and need not necessarily, be composed of pedagogues, as it treats the school question from a more general standpoint. Then, being made up of several members, no one can be individually held accountable for any particular task often clamoring to be done, or for any specific improvement sometimes insistently demanding to be introduced. With a

superintendent responsibility can be fixed, and a call for assistance cannot be shifted on to anyone else.

Lastly, the gathering by the superintendent of statistical reports such as described above, and including all the schools of the diocese, should be looked upon not merely as an ornamental superfluity, but as an absolute requisite of any well-ordered educational system. These reports should be classified, analyzed, studied, digested, and it is no exaggeration to say that they will yield a great deal of information, pleasant or otherwise, that we are totally ignorant of. It were unpardonable shortsightedness to keep on extolling our accomplishments in dithyrambic language and to resent even the suggestion of improvement, when made not in a critical caviling spirit, but with the firm conviction that lack of progress means retrogression, and that no human institution is so perfect that it cannot be bettered.

An annual report, made up not merely of dry statistical figures, but bearing besides on prevailing conditions and future outlook, will help to weld together all the teaching forces of the diocese, keeping all equally informed of what they are most interested in knowing. It will contribute to give us a national, not a narrow parochial outlook in school affairs. Many of the virtues of our system are now partially lost through faulty organization. By making our teachers feel more and more that they are active units in a powerful country-wide, well-knit system; by bringing the parents to a realization of the fact that our educational program and methods are in no wise inferior, either in smaller detail or general scope to the best, we are bound to enhance both the prestige and the results of our Catholic curriculum.

Is it too heavy a burden that is here imposed upon the shoulders of a superintendent, one at first glance almost beyond the power of an ordinary mortal to carry? No, in reality it is not such.

Nowhere are more willing workers found, or workers more anxious to be guided and advised than in our Catholic school circles, for they have primarily in view the supernatural end of their task. Moreover, we have examples to guide us in the work of very efficient superintendents, even if they are few in

number. And in the C. E. A. we have the machinery as it were, to make the efforts of all fruitful in good results.

In no other country perhaps has the Catholic school been left so much to its own devices and traditions, depending altogether on its own resources, without any more centralized direction than that coming from a teaching community which happened to have several schools in one diocese. Instead of a loose, disjointed congeries of independent schools allowed to pursue their haphazard course, we need a healthy centralization. The summer schools of the Catholic University and especially the Sisters' college have come none too soon, and in the course of time they will prove a very decisive factor of unification. The controlling and directing power, however, ought to reside in the diocesan superintendent.¹ The scattered efforts of each school should be correlated, assisted, improved if need be, and made the contributory rivulets to the one mighty stream of Catholic education.

Whatever objections there may be to a more extensive introduction of diocesan superintendents; whatever difficulties these may encounter in their tasks, especially in those dioceses where the number of schools is as yet very small, the recognized value of their work is beyond dispute, and the absolute need of their guiding hand will become more and more evident as years go by.

J. B. CULEMANS.

Moline, Ill.

¹To give efficient training to future diocesan school superintendents and in this way to cooperate in lifting the standards and bringing about a closer unity in curriculum, ideals and methods in the parochial schools of the United States is the chief aim of the Department of Education in the Catholic University of America. Besides the courses offered by the three instructors of this Department, many of the other courses offered under the various faculties of the University are calculated to meet the needs of candidates for the important position of diocesan superintendent. The training of future diocesan school superintendents in one great school under the immediate control of the hierarchy of the country can scarcely fail to accomplish much for the unification and standardization of our parochial school system. It remains for the Ordinary of each diocese not already provided with a technically trained superintendent to select the proper man and to send him to the University for two or three years to receive the training which will equip him for the efficient discharge of the important duties of the office of diocesan superintendent.—THE EDITOR.

FIFTH ANNUAL MEETING OF THE NATIONAL COUNCIL OF TEACHERS OF ENGLISH

The work of this convention centered on the all-important topic "The Improvement of Our Speech."

The "awful American voice" is to be reformed. This is no longer a hopeless wish or even a prophesy for the distant future. Singers, actors, doctors, dentists, and physicists, as well as teachers of public speaking, are cooperating with the speech committee of the National Council of Teachers of English in working out a practical, scientific method of voice training to be used in our elementary schools. Thanksgiving night, November 25, delegates to the council meeting in Chicago listened to a symposium on the use and care of speech organs by a nose and throat specialist, a dentist, and a teacher of singing who also represented a laboratory scientist.

Shirley Candell, of Chicago, the teacher of singing, described some of the experiments of Dr. Floyd S. Muckey, of Columbia University. The vocal cords, like the string of a piano, give out a note composed of a fundamental tone and eight overtones. These are increased in power 600 per cent by the resonance cavities in the head, the throat, and the mouth. The vocal cords are not directly under voluntary control, and therefore need little attention in voice training. The resonating apparatus, however, is at least partially under control, and acts in varying ways upon the tones produced by the cords. For instance, if the palate be so used as to cut off the sound waves from entering the cavities of the head, the four upper overtones, the ones which give the voice beauty, will be missing. These resonating and articulating organs, then, must be trained.

Dr. Muckey photographs the human voice. The voice, through a resonator, is made to affect a candle flame, each pitch causing a characteristic pattern in the flame. The photograph will thus show whether all the partial tones are present in the voice. This will make possible objective standards of voice testing and help us a long way in the diagnosis of voice defects. It may even lead to general rules for voice culture.

Professor Candell insisted that speaking and singing voices are the same. If you are a good speaker, sing as you speak

and you will sing well. The trouble with bad singing is that the performer adopts an articulation neither foreign nor American but inhuman. This may mean a great economy in training.

Dr. Joseph C. Beck, of the University of Illinois Medical School, said that doctors, especially nose and throat specialists, are deeply interested in the speaking voice. He reminded us that the adenoids, present in health, but small, when enlarged by disease utterly block the passage to cavities of the head and prevent proper resonance. The sinuses in the head, once infected, never entirely recover. This means a change in the quality of our tones. Dr. Beck went on to show how the doctor, by putting a tube through the patient's nostril and using an electric lamp and a prism may actually watch the vocal cords at work. If need be, he can photograph them through the other nostril. By putting bismuth on the base of the tongue and using the X-ray, he can obtain photographic records of the action of the tongue and part of the throat.

Dr. Newton C. Thomas, of Northwestern University Dental School, told of the importance of the teeth in determining the shape of the mouth and the resonance cavities just below the eyes. In detail he suggested (1) the bad effect of too late retention of baby teeth; (2) the bad effect of too early loss of the baby teeth, especially of the "stomach" teeth, which are so influential in pushing the others forward and securing the correct contour of the jaws; (3) the malformation of the upper jaw, accompanied usually by reduced mentality, due to mouth breathing and thumb-sucking.

Professor Clapp, chairman of the Speech Committee, urged the delegates to go home and secure the cooperation of men of these other professions in working out reforms in speech. They might speak to teachers, to schools, and even to parents chiefly for the present upon hygiene of the speech organs, and thus bring about better care and instruction of the children in the lower grades of school.

President G. H. McComb in his annual address said:

"On this fourth anniversary of the organization of the council, I want to review with you some of its achievements and present activities.

"Reports based on study and investigations made by active teachers in the field of English instruction have cleared the ground for building up conditions necessary to successful teaching. Documents of weighty argumentative value bear the name of the National Council of Teachers of English. Does the benighted school executive assign 200 pupils to the care of an English teacher? Let the latter reinforce his demand with the Hopkins report. Must a school revise or make a course of study? Let us take the report of the joint committee. Does an abyss yawn between elementary and secondary school? Bridge it on the Council's report on articulation. Are books for reading sought? Take them from the Council's list. Is a play needed for school use? Let the Council be the guide to it. Does a tyro want to know the latest sound practice? Give him the English Journal for the training of teachers. Is the question grammatical nomenclature? The Council's reports will suggest an answer.

"Committees are now working on the elementary school course and on elementary school conditions. The committee on the preparation of college teachers of English will today report the results of its careful scrutiny of that preparation. Our library committee is helping very effectively in the fight for the establishment of good high school libraries as laboratories for the study of history and English.

"Then, too, last year the Council launched a great campaign against the awful American voice. Year after year the nation has railed at its own voice, but has never asked "What can be done?" Until now, when a young organization with the courage of four years of success is attacking the problem, no attempt has been made to find the root of the trouble and to suggest an adequate remedy. When the training courses for teachers prepare them to use their own voices properly and to teach others how to use theirs, we shall begin improvements in American speech. This end the speech committee can and will reach.

"Shakespeare's response to what the public wants makes at least two things clear. The one is this: the drama, when it is truly great, makes, as it must, its first appeal to what the *whole* public wants—to what is *common* to all the crowded units of the audiences gathered in Daly's or the Haymarket or

the Schubert or the Garrick as they gathered in the Fortune or the Globe—to the universal, permanent elements, that is, of human nature. It is never something esoteric, addressed alone to a fit audience, though few. Great art of whatever sort, from Homer down, has had its roots deep in the common stuff, has rested firmly on the basal, elemental cravings of humanity. It may and *will* have overtones, may and will awaken thoughts beyond the reaches of the average soul. But no effort to reform the stage, to make it once more a vital, civilizing force, can ever hope for ultimate success if it sets to work solely by way of the elect. The great field of the drama is ground common to the masses and the coterie.

"The second thing that Shakespeare's response to popular demands makes clear, is this: The public wants more than it *knows* it wants. What it *thinks* is all it wants is merely the means ready at the artist's hand of creating and of satisfying finer wants. The Elizabethan audience wanted blood and thunder: Shakespeare took the raw materials of melodrama and gave Hamlet. That is the whole case in a nutshell. The public *will* have what it wants, for it has the whip hand—it will simply stay away or go elsewhere, if it doesn't get it. But it *will* also—and this is the *heart* of the matter—it *will* also take what the *artist* wants, if the artist is big enough and wise enough to build on common ground. It *will* accept—for it *does*—the most masterly technique, the loftiest poetry, the subtlest and most penetrating interpretations of life provided the playwright in turn *will* accept its vehicle and make it his. More than anything else, the drama is *cooperative* literature, and both parties to the tacit compact are contributors. The popular demand can never safely be *ignored*, it may and can be both *transmuted* and *transcended*. To build on what the *public* wants, the thing the *artist*, who is of it and *beyond* it, knows its wants—in that direction lies the solution of *our* problem, as it lay for Shakespeare, too."

THE EFFICIENT HIGH SCHOOL LIBRARY¹

The records of public libraries show that people will still read if given the books they want, and that they may be led through tactful and intelligent direction by the librarians to an interest in better books. From the practice of these successful public libraries we in the schools may learn a few definite principles.

1. The book must be taken to the reader, not the reader expected to seek the book. The branch libraries are a recognition of this fact. This must be done in school, too. The rush and stress of modern life have laid hold upon these young people as well as upon their parents, and we must put the thing most difficult to attain in the line of least resistance. Our books must be in the school building, not in a branch of the city library even if it be only across the street or next door. My bookcase shelves are as yet meagerly furnished with books; a well-stocked, well-administered branch of the public library is within three blocks of the school; yet the few books in my library are constantly in demand while nothing short of force sends many of the children to the public library.

Where in the school building shall it be? Neither in the basement nor in the attic, in some left-over room, nor in the principal's office to impart to it a dignified academic air, nor in a corner of the study room. It should be conveniently located near classrooms and study hall alike, for it should be in use every minute of the school day.

2. The indifferent reader, once within the door of the library must be welcomed by an atmosphere of cheer and homeliness. In planning and arranging the room, we should again learn of the modern public library. It must be well lighted, well heated, and well ventilated. It is to be a mental workshop, the center of intellectual life in the school, and every condition should be made as favorable as possible.

The greatest amount of freedom compatible with serious work should be permitted. Pupils should have access to the stocks and should be encouraged to browse over shelves and table collections, since one of the chief purposes of a school

¹Read at fifth annual meeting of the National Council of Teachers of English.

library is to arouse curiosity and tempt our students to read.

Like the city library, our school library should attract by its appearance as well as its usefulness. If there can be but one spot of beauty in the school building, it should be in the library. There should be taste in the coloring of walls and woodwork, in the design and finish of the furniture, pictures and busts should add to the beauty, flowers to the homeliness. Attractive posters and mottoes constantly changing should catch the interest.

3. The unpracticed reader must be helped (1) to find what he wants; (2) to want constantly more and more; (3) to want ever better and better. A trained librarian, qualified and eager to assist and encourage and stimulate him, is therefore a necessity. No other position in the school offers such possibilities for universal service; no other makes greater demands upon her who fills it. The school librarian should be broadly intellectual, well trained, and winning in personality. Then she should be given the rank and salary of a regular teacher. Such a treasure secured, it is economy to give her as much help as she needs in the mechanical operations of charging, mending, dusting, etc.

The school library must be for the school only, open neither to the street nor to the general public. It is false economy to try to serve school and public from the same room, and the school will be the one to suffer. The coming and going of visitors, even perfectly respectable visitors, would be destructive of school discipline and of the quiet necessary for profitable result. The standard of the book collection would be lowered by such a plan, for the public thinks it wants the latest—not always the best. Our lists should be selected and exclusive. Though not necessarily entirely or even largely classic, they must be wholesome and safe. Finally, the librarian could not serve both groups, for either would need her whole attention.

But, after all, the books upon the shelves are our main concern. The ideal here is quality, not quantity, though we should have as many of the right kind as funds will permit. Ruthlessly trim out all dead timber. Refuse to sacrifice money or space even for classics if they cannot be made to appeal to our children. Let us reject the reference books of university grade

and all the out-of-date books which friends wish to push out of their own crowded private collections. The library is for *use*, not *show*, and for the use of modern *boys* and *girls*, not pedants or even cultivated adults.

With the principle of *use* constantly in mind, we shall buy for our English department the best reference books to be found, remembering the *best* for a high school library is not necessarily the most expensive nor the most exhaustive. We shall still buy such of the classics as preserve a natural human appeal for young people, or as, under the encouragement and stimulus of teacher and librarian, they may be persuaded to read. We shall purchase sparingly of books of criticism, books about books, since our purpose is to lead our pupils to read and think for themselves, but buy freely of interesting accounts of authors, their homes, and the places of which they wrote. We shall save as much as possible of our precious money for finely illustrated editions and pictures illustrative of our work, remembering that, under the training of the moving picture, our boys and girls are rapidly becoming more and more visual-minded and must be caught by some of the same appeal as that made by the film. And then we shall expend lavishly—the greater the sum the better—for books on the home reading list—travel, biography, novels, short stories, modern drama and poetry—selecting many still from our own old friends, knowing, as has been well said, that our high school reading public “wants better than it knows,” but many also with the strongest of modern appeal, these for boy and girl who still go reluctantly to the library as a place interesting only for teachers and “digs.”

All book lists should be made in the school, and not in the public library. While public librarians are always able and willing to give valuable help, only those who know the course of study and the aims in the teachers’ minds are qualified to make the final choice.²

²At the close of this address the National Council of Teachers of English unanimously adopted a resolution approving the types of high school library Miss Breck had described.

EMMA J. BRECK.

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THE QUESTION OF FORMAL GRAMMAR¹

The study of formal grammar is almost valueless so far as teaching correct speech is concerned. A recent investigation in New York City revealed the fact that we are spending 42 per cent of the time available for English in the elementary schools in the study of formal grammar but the results of this study are deplorable. Our critics say with some truth that the graduates of our schools cannot compose a decent sentence, they cannot even write an ordinary letter. So that we are right in saying that formal grammar fails just where its advocates say it succeeds.

As a matter of fact, English is almost a grammarless tongue. Most of our formal grammar comes from the effort to impose the categories of Latin upon English. We have no such things as the agreement of adjectives, declensions, no cases except the possessive, and our verbs often function as nouns.

Formal grammar is often a hindrance rather than a help in correct speech. We think in sentences, while grammar is concerned principally with the relations of words. If one tries to think of syntax while he is carrying on a connected train of thought, the thought suffers, and we lose our effectiveness.

The school time now consumed in the study of formal grammar can be better spent. If we should use it for drill in the accepted forms of correct speech, for reading aloud, and for oral composition, both we and our pupils would be better off. The passing of the reading book is to be deplored, for it was a fine drill ground for some of the better things in speech and expression.

In every school much depends upon the principal. He and he alone can insist upon cooperation of the various departments to secure better speech and writings.

EDWIN FAIRLEY.

New York City.

¹From paper read at the fifth annual meeting of the National Council of Teachers of English.

THE TEACHING OF MYTHS, FABLES AND FAIRY TALES

O antique fables! beautiful and bright
And joyous with the joyous youth of yore;
O antique fables! for a little light
Of that which shineth in you evermore,
To cleanse the dimness from our weary eyes,
And bathe our old world with a new surprise
Of golden dawn, entrancing sea and shore!

—*James Thomson.*

Childhood's eyes are not dim and weary with the disappointments of the passing years, but are fresh and sparkling, dancing with the brightness which lives forever in our myths, fables and fairy-tales. Childhood is keen with the entrancing, adventuresome, mystical, beautiful, ethereal—yes, the sorrowful too—which pervades the legends of the primitive peoples, the morals of fable, parable and allegory, the elfin doings of the “little people.” From what other type of literature can greater benefits be reaped during the first four years of school life?

Some would hold up to scorn and ridicule these stories because they stir the imagination of the youthful into fanciful dreamings, but imagination is not lightly to be sneered at. Through the dreamings of our geniuses have developed our greatest blessings. Tyndale writes, “There are Tories, even in science, who regard imagination as a faculty to be feared and avoided rather than employed. They have observed its action in weak vessels, and are unduly impressed with its disasters. But they might with equal justice point to exploded boilers as an argument against the use of steam. With accurate experiment and observation to work upon, imagination becomes the architect of physical theory. Newton's passage from a falling apple to a falling moon, was an act of the prepared imagination, without which Kepler could never have traced his laws to their foundations. Out of the facts of chemistry, the constructive imagination of Dalton formed the atomic theory. The strength and fertility of Farraday as a discoverer is to be referred, in great part, to the stimulus of his imagination.” If, then, the imagination has effected such results in a subject generally

thought of as devoid of all fanciful conjectures, it surely cannot be such a dangerous article of the human mind. It follows as a course of duty to awaken the proper, wholesome, rich, imagination in the children, through a suitable medium. Let us consider what the fairy story has to offer towards this stimulation of the child mind.

The fairy-tale has received the most censure of any type of literature for children, by our Catholic people. But this is truly a deplorable condition of affairs, for it has a great mission in this world of ours. Partridge says of the fairy-tale, "It serves the purpose of stimulating the belief in the unseen world. It keeps the supernatural alive and real to the child, shows the world, full of friendliness and exalts the good will principle. It fosters a feeling of safety in the midst of the rough forces of Nature. Fear, ignorance, imagination begin at an early age to make life hard for the child. The world begins to seem alien to him, and he is often lonely in the vastness of it. The fairy story presents to him a warmth of interest behind Nature. In this story his own desires for himself are realized. He sees that out of hard situations good issues for those who are good. It is his compensation for being little and helpless. So we may say that the fairy-tale helps to keep religion alive in the world. Behind the pure enjoyment, serious forces are at work, and instead of being the most frivolous of fancies, the fairy-tale is one of the most earnest products of the mind of man; and love of the fairy-story is one of the most significant of the child's interests." Do not banish these "little folks" because they are not real! We need not fear that they will corrupt our "flesh and blood little folks"—the tiny sprites, who fly to earth, on the tails of moonbeam kites—for if presented in their true light they will work untold good to mankind. Queen Titania and King Oberon with their loyal, brave subjects ever ready to aid the poor and the helpless, to protect unseen, unknown, those in need—ah, they simply, pleasantly unfold lessons of kindness and love, sympathy and charity for the comprehension and appreciation of the children.

What shall the fable subscribe to the cause of education? The child lives, in spirit, in direct communication, in direct sympathy with the flowers, the animals, the birds, the bees, in

fact, with Nature and the animal world. The fable, therefore, is the truest means of imparting moral and practical wisdom to his limited understanding, for it is a purposive story which teaches through the personification of bird and beast, of inanimate, irrational characters, making them speak and act with human interests. Neither the plot nor the features of the fable make any pretense to credulity, but in their frank statements of cause and effect, in their interesting and childlike portrayal, lies the value of their instruction. We wish, too, to implant a humane feeling and to cultivate a spirit of kindness towards animals; for this, the fable is an inestimable source of help. It gives the children a feeling of acquaintanceship, a sort of brotherhood idea with the "animal friends" of man.

The parable is classified under the same list of stories, the purposive, as the fable. Christ taught His "big children" through this form of story that they might the more clearly understand His Divine teachings; surely, we can adopt the more simple style, the fable, to instruct the little "novices of life."

The myth—what portion shall it decree for the common good of childhood? The myths of the various primitive peoples disclose their beliefs, their customs, their manners, their fears, their courage; in truth they charm us into the "land of yore" and its nations of great and mighty heroes. The Greek myths, fanciful and gentle, poetical and tender are delightful and instructive to the children who love stories of flowers, trees, fountains and enchantments; the Norse myths, solemn and mystical as the northern, arctic snows—"the sound of the beat of the seas on the rocky coasts, the lapping of the waves of the fiords, the mysterious play of the Northern lights"—all awe-inspiring and grand, make us feel with Carlyle, "that these old Northmen were looking into Nature with open eyes and soul; most earnest, honest, childlike, and yet manlike, with a great-hearted simplicity and depth, in a true, loving, admiring, unfearing way." It is this very essence of simplicity, great-heartedness and honesty, which appeals to the children; the dignity and solemnity of the mighty heroes entrails and pleases them. The Indian myths—and just the thought of this American mythology, of our primitive races, awakens in

me a positive thrill of the forests, reverent and mysterious, of the sunsets, wonderful and solemn, of the clearness of the heavens on still, starlit nights, a sympathy, I cannot explain, for a race cheated of its inheritance—the Indian myths with their strange gods and stories of kinship with animals and birds, have not been transformed into their highest possibilities for child-study. Longfellow's "Hiawatha" is ever the source of joy and knowledge to the wonder-loving children. But it was not written expressly for children, although it is such a masterpiece and charms old and young, impartially. The myths, then, supply a means of satisfying the child love for adventures and impart a sympathy for, and with, the vicissitudes and delights of the "long, long ago." They arouse an understanding, and an interest in the beautiful, old traditions of our masterworks of literature.

Not that the child will recognize the instructive side, not that he need know of it; unconsciously, he feels in these stories a relationship to his ideas of life; it is a very part of his nature. He, too, wants to become a knight and a hero, to bravely defy dangers and to do mighty deeds of valor for the good of his "fellowman."

All objectionable literature of these three classes should be eliminated, but there will be left a vast collection to choose from. A collection of masterpieces of literature, which like the masterpieces of art, stir the feelings of the true, the beautiful, and the religious in the human heart, and make us all the nobler for having known and studied them in childhood. The facts and truths gleaned from them are always retained, though, with dawning intelligence the foundations of the plots fade away. But the childish mental faculties could never have comprehended these same facts had they been presented in a matter-of-fact form with no touch of the mystical or magical to brighten and polish their hardness, and to bring them with the grasp of the child mind. This important fact—of presenting truths to children in such a way that they can follow the teachings placed before them—made itself evident to the earnest educators, as a direct consequence of the study of child and mental development.

The fairy-story and the fable should be introduced in story-telling and story dramatization in the first primary grade.

Even the more simple myths have a place here. Throughout the first four years of school, these forms of literature are invaluable, although their mission does not necessarily end there. Only the reproductions, in prose and poetry, of the very best authors should be adopted for school use. Never substitute an inferior grade; the harm caused thereby is inexcusable. For, when we have in our midst the works of an author of whom it can be said, "The child does not live who does not love him, the child soul is strangely cabined and confined that does not with him come into a wider outlook, a sweeter friendliness with his little world—and perhaps also a more persistent wonder as to what lies beyond," as it can be said of Robert Louis Stevenson; and since we have works of prose by authors of equal renown, it is culpable ignorance to bring to the notice and knowledge of children inferior types of literature. In later life, they may, by chance, come across the poorer examples of reading, but through their acquaintanceship with the best, they will have no relish for such matter. "Only the best is good enough for our little ones," should ever be our motto.

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TEACHING LITTLE CHILDREN CONCERNING SIN AND THE MEANS OF GRACE

Sin and temptation are two subjects most difficult to explain. A certain amount of negative teaching is necessary but a diet of the negative is not entirely conducive to cheerful digestion.

Temptation comes in many ways. In the stories in the Catholic Education Series, first and second books, several of the most common causes of temptation are exemplified in such a way that the children may be easily induced to grasp the idea.

The little birds are led into danger by their curiosity and premature independence.

May's fear of the chicken changes into familiarity. Then comes the desire of possessing a soft little chicken and her attempt to get one, with the danger into which she was led by her ignorance of environment.

Saint Peter, weary and more or less weakened by his hours of rowing, loses confidence and begins to sink as soon as he takes his eyes from our Lord's face.

The parable of the storm with its teaching of God's power and His desire to be trusted may be used again and again with little children to teach them where to find a refuge in danger, and it may be used in other ways in the middle grades until it forms a subject of meditation in the highest classes.

Goliath's loud voice, scaring the soldiers, is like the vain fears with which the devil affrights us.

The story of Little Fir with his temptation to discontent and sadness gives an opportunity to enlarge upon the antidotes recommended by the fairy, and to draw out a feeling of guard-edness against pride and vanity and frivolity. The children's tendency to selfishness and covetousness is met by the dream message of Little Fir and cured by the prayer that followed.

In human lives the first wickedness that the children read about is that of the people who defy God's law and quarrel with one another in the cities of Persia.

In Herod's surrender to temptation and sin it is made evident that the cruel slaughter which he ordered was not his first crime. He is shown surrounded and tormented by the wicked things which are his constant companions and whose

slave he is. The seven imps are a figure of the seven ugly root sins that will get into any soul and grow stronger and stronger unless we tear them out as May uprooted the milkweed from her garden.

The children's indignation against sin is made applicable to their own small lives in the apparently harmless allurements to which Silver Brook turns a deaf ear. The positive attitude towards daily motives and aims is strong in this lesson. The analogies between God's grace and the liberating sunshine, and between Silver Brook's unswerving course toward his ocean home and our course toward heaven, are plain and may be referred to in almost endless variations.

2. In the first book the children's appreciation of their parent's devotion is made more intelligent and grateful. Now the thought serves as a means of understanding better the story of the Garden of Eden with its great joy and great sorrow. The feeling is deepened and intensified by the attractive presentation of the beauty and love by which Adam and Eve were surrounded. Nothing ever provided by the most loving father and mother could approach in any way the perfect satisfaction which God gave to Adam and Eve before their fall. Besides, He walked and talked with them and they knew His majesty and infinite goodness in a measure unknown to our darkened and more or less feeble state. If it was wrong for the little birds to leave the safety of their mother's presence; if it would have been infidelity in Silver Brook to have turned aside on account of any lure held out by the little creatures on his banks; if we can see the wickedness of the men in the Wise Men's countrymen who were only pagans after all—how much worse was it for Adam and Eve—whom God had made so wise and who knew Him so well—to disobey Him through curiosity—not believing what He said—or through love for one another, at the instigation of a mere creature.

3. The Commandments follow as a necessary consequence of the great mercy of God. When we learn about the great wickedness of the people who did not know Him, and the longing of the Wise Men for the fulfilling of His will, it would seem strange if God "Who sees all hearts and knows each one's need" did not tell men just what to do and what to avoid doing in order to lead them back to Him or to keep others near Him.

We see that He did. After the fall and after long years of suffering and loneliness for the human race, God gave them for themselves and us, His great Commandments which we too are to obey lovingly if we would not be caught in some snare of Satan and kept away from God.

4. The amount of Christian Doctrine necessary for the worthy reception of the Sacraments of Penance and of the Blessed Eucharist is included in the course for the first year. Many of the children are of an age to receive both sacraments before they leave the first grade and only a few are left without the sacraments until they reach the third.

The essential truths are selected from the catechism. The catechetical forms are condensed, and so, according to good authority, need a commentator. These two books give plenty of material for the enlivening and very full development of the truths required. If we have done something that makes us cast down and as cold and lonely as the poor lily in the dark bottom of the pond, we can go to Confession and God's grace will come more brightly into our souls and make us light-hearted again. If we have been caught in some snare of temptation and lies or disobedience or quarreling have hurt our souls, in Confession God will heal the wounds just as the wine and oil of the Good Samaritan healed the wounds of the man who had been beaten and robbed. We must not only go to Confession ourselves but we must pray that all those who commit sin may come back to God who is ready to give them again the riches of His grace just as the father of the Prodigal gave his bad son all that he could when this poor sinful boy came home again with contrition. He made a great feast for him, too, but it cannot compare with the delicious food that God gives our souls in Holy Communion when He comes to us with all His graces and when He will give us as much as we can take. The doctrine of Confession may be further illustrated by the "lost sheep" and by our Lord's healing of the sick; and the doctrine of the Blessed Eucharist is figured by the multiplication of the loaves and fishes.

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PHYSICAL AND SOCIAL HEREDITY

Notwithstanding the spiritual life of which he is the fortunate possessor, man is still an animal and as such in common with all the other higher animals, he comes into the world endowed by his ancestors with a definite physical heritage, which includes, in addition to a definite morphological structure, certain fixed modes of activity such as automatic acts, reflexes and instincts. These modes of activity, however, while essential to the maintenance of his animal nature are unable to carry him beyond its confines.

The older and more deep-seated of these animal modes of activity are as fully developed in man and as fixed in character as they are in any of the higher animals. Man through his experience or through his intelligence does not learn how to digest his food or how to free his blood from the various waste matters which are derived from the functions of the organism. But it is otherwise with man in his instinctive activities. He is born into the world with an instinctive equipment which is little more than rudimentary, and which is barely sufficient to carry him forward to such a stage of his individual development as will permit his experience and his intelligence to come to his assistance.

The young oriole who has never witnessed the process of nest-building will, when the proper time comes, build his nest in practically the same manner that all other orioles build their nests. The beaver exhibits great skill in building his dam, but the skill is born with him. It comes in no part from his experience or through imitation of other beavers. In fact, of the mere animal in any stage of his development, it may be said with truth that "the design laid in heredity is the only one that can be worked out in actuality. The actual is only a realized copy of the potential. It is true the potential is drawn in rather broad lines, thus permitting the necessary degree of adaptation; to this extent the individual is plastic."¹

¹Bobbitt *proceedings of the Child Conference for Research and Welfare, New York, 1909, V. 1. p. 74.*

Had Dr. Bobbitt applied these words to the mere animal, no man acquainted with the fundamental laws of life would question his statement. But even those who are disposed to deny to man a spiritual nature are compelled by the facts in the case to reject this statement when applied to him. The undeveloped state of his instincts renders him eminently plastic and renders social inheritance both possible and necessary.

From one point of view the absence of fully developed and fixed instinctive modes of activity is a disadvantage. It necessitates a long period of helpless dependence. The young of the human species must put forth active efforts during many years in order to acquire modes of activity which exist fully developed in his parents, whereas the young animal inherits the fully developed adult modes of activity without any efforts on his part.

These disadvantages, however, are more than counterbalanced in the human infant. It will be noted in the first place that the animal inherits from his direct ancestors only, whereas the modes of activity to be established in the human infant through education reflect the riches and the experience of the entire race. Secondly, the animal inherits modes of activity which have been called forth to meet conditions of the past. These modes of activity moreover, are so fixed and rigid as to render the changes in them needed to secure an adjustment to new and present environment, a slow and difficult process. The human infant, on the contrary, is enabled to build up the new adjustment to present environmental conditions in the light of his own experience and in the light of the experience and wisdom of the race, without being hampered by an inherited rigidity in the modes of his activity. He is thus enabled to meet and to conquer such a rapidly changing environment as would promptly cause the extinction of any other known form of animal life. Thirdly, the completeness of the animal's instinctive inheritance and its rigidity impose rigorous limits upon the development of its conscious life, whereas the inchoate or vestigial instincts of the human infant leave room for a complex and extensive development in its conscious life. The conduct of the higher animal is

governed throughout life almost wholly by instinct. Such modifications as may be induced in the modes of his activity by individual experience or by imitation are comparatively insignificant. The converse of this is true of man. His conduct in the early days of infancy is indeed almost wholly governed by instinct, but as he grows toward adult life, he learns to depend more and more completely upon his experience, upon his intelligence and upon the rich social inheritance which he gradually acquires. In a word, the incompleteness of the human infant's physical heredity renders it possible for him to come into possession of a social inheritance which is of incalculably greater value than the elements of physical heredity which in his case have been omitted.

The human infant is born without social inheritance but he is born with an indefeasible right to it. It is the duty of society to transmit to each child born into the world the social inheritance which it holds in trust for him. The welfare of society itself, no less than the welfare of the individual, depends upon the fidelity and the effectiveness with which this sacred duty is performed. Primitive peoples recognize this truth long before they are able to formulate it in philosophy. As so frequently happens, the wisdom of their actions runs far in advance of the wisdom of their theory. As man emerges into civilized life we find him everywhere seeking to organize and to perfect educational agencies for the more effective transmission to the young of the social heritage, and his advance in civilization is measured by his success in this enterprise.

President Butler, speaking of the possessions which the race holds in trust for each child says: "Those possessions may be variously classified, but they certainly are at least five-fold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them he cannot become a truly educated or cultivated man."²

Under these five heads may be conveniently grouped the

²The Meaning of Education, New York, 1903, p. 17.

sum total of the content of education but the terms, in order to serve this end, must be used in a much wider sense than that usually attributed to them. By science, in this classification, is meant the child's adjustment to the physical world into which he is born. By letters is meant the total content of human speech, whether spoken or written. A similar extension must be granted to the other three terms in question. Once this is understood it becomes immediately evident that from one point of view at least, education may be regarded as the transmission by society to each individual child of the five-fold spiritual inheritance which it holds in trust for him. But it is equally evident that the mere transmission of this heritage is not, and cannot be the ultimate aim in education. Society in its educational activities, as in all its other activities, aims primarily not at benefiting the individual but at benefiting society. Society transmits to the individual his five-fold inheritance, but it does so to the end that the individual may become a more efficient member of society. To benefit the individual is, as far as society is concerned, secondary, and it must always remain so.

This aspect of the problem is well stated in the opening chapter of the Epitome of President Hall's Educational Writings:¹ "Man is as yet incomplete; it is likely that all his best experiences still lie before him. He may indeed be only at the beginning of a career, the end of which we cannot foresee. If this be true, the function of the present generation is to prepare for the next step. It must so live that it may become the best possible transmitter of heredity, and to the greatest degree of which it is capable, must add to the equipment of the next generation. The efficiency with which these functions are performed is the test of the value of society, of education, and of all public institutions and private morality. All are best judged according to the service they perform in advancing the interests of mankind.

"Immediately the old ethical problem of the conflict between self interest and service comes to light. Is life de-

¹Partridge, *Genetic Philosophy of Education*, New York, 1912, p. 3.

voted to the welfare of humanity entirely a life of self-sacrifice? What place is there in such an ideal for the private interests of the individual? We shall find that, on the evolutionary view, the welfare of the individual corresponds, in great measure, to that of the race, but that beyond this common good there is a sphere of self interest, to live in which is to rob the future of its rights. It is the problem of education to develop the individual to precisely that stage of completeness at which he can most successfully live in the service of humanity, and at the same time enjoy a normal healthy life; and so to inspire the young with love of humanity, and so to educate their instincts and ideals that, when the rights of the individual and of the race come into conflict, the right of the race shall always be given precedence. Education of the young thus understood, is plainly not only the most moral and vital work we do, but the most inclusive, for in a sense it involves all other practical activities. Nothing else requires so profound knowledge, nor so earnest thought, as the training of the child."

There does not appear any reason why this statement might not be accepted at its face value by any Christian educator. But Christian philosophy would carry the thought one step further by adding to the worth of the individual as a member of an earthly society, his worth as a child of God and as a member of the kingdom which endureth forever. Moreover, the Christian religion does in fact furnish the only motive which is permanently effective in moving the individual at all times to subordinate his individual interests to the interests of society, which he sees to be at the same time the interests of his Heavenly Father.

The recipient of the five-fold spiritual inheritance of the race must not hold it as a thing apart from himself in the manner in which he holds the temporal goods bequeathed to him by his ancestors. He must receive it as a vital inheritance which is to be incorporated into his life and by means of which he himself is to be transformed in every fiber of his conscious life, by which his spirit is to be redeemed from the trammels of his animal inheritance.

Through this spiritual inheritance he is to be born again as a member of civilized society and this in turn implies a transition from didactic to organic methods on the part of the teacher. The five-fold spiritual inheritance must be administered to the child's soul as food is administered to his body.

This is a familiar thought in modern education owing to the widespread diffusion in recent years of biological concepts, but the thought did not originate in our day. We find it expressed in the first page of the Gospel: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God."⁴ Throughout His public life Christ frequently refers to the truth which He brought from heaven as the food of man's spiritual life: "Amen, Amen, I say to you; Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven for the bread of God is that which cometh down from heaven, and giveth life to the world."⁵ And His commission to Peter was in the same terminology: "Feed My lambs; feed My Sheep."

It is true that Christ in these passages referred not to the social inheritance gradually acquired through the experience and the striving of the race, but to that higher inheritance of revealed truth which, in the providential scheme, was designed to minister to the supernatural life in the souls of men, the life into which His followers were to be "born again of water and the Holy Ghost." For the transmission of this inheritance Christ established the greatest teaching agency that the world has ever known when He said to His Apostles: "Going therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world."⁶

It was natural and inevitable that the Church should concern herself with the transmission not only of revealed

⁴Matt. iv, 4.

⁵John vi, 32.

⁶Matt. xxviii, 19-20.

truth but of all the social inheritance of the race. The Apostles were warned against casting their pearls before swine. Revealed truth and divine grace were not to be given to animals whether two-legged or otherwise, but to human beings destined by the Heavenly Father to live in society as brothers, as children of a common Father. Whatever, therefore, tends to lift man's spirit into power whatever tends to develop the bonds of love between man and man must concern those who were charged with the task of feeding the lambs and feeding the sheep of the flock.

The Church conceived of her work of education in a broader and a higher, as well as in a truer spirit than education was ever conceived of by the philosophers of Greece or Rome, or by the modern naturalistic philosophers. She does not and cannot regard man's social inheritance as split into two portions, one of which is to be transmitted by her while the other portion is to reach her children through other channels. The inheritance which she seeks to transmit is one and indivisible, although its aspects are many. It is the divinely appointed food supplied by the Heavenly Father and entrusted to her for the little ones of the flock.

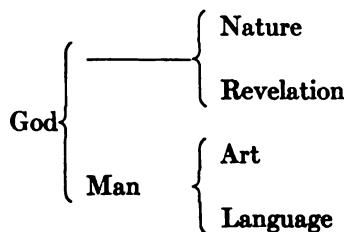
To understand her viewpoint it will be well to look at the five-fold spiritual inheritance under the aspect of so many essential elements of a normal food supply for the conscious life of the Christian man.

In addition to minute quantities of other elements, the food for man's body consists of four elements: carbon, nitrogen, oxygen and hydrogen. If any one of these four elements be wholly omitted the diet is insufficient, no matter in what quantities the other three elements may be present. Not only must the four elements be present but they must be present in due proportion, otherwise the diet is not adequate to the needs of the organism.

In like manner we may analyze the sources of man's mental food and by so doing reach a more just estimate of that which education has to transmit than by considering it under the aspect of its five-fold spiritual inheritance, which too often suggests external possessions such as lands, jewelry or moneys.

Mental life in common with all other forms of life grows by what it feeds upon. Now the food required for the nourishment and development of man's conscious life is to be found in the following four sources: First, in the truth and beauty and goodness of the Creator as reflected in nature; secondly, in the direct revelation of the truth and beauty and goodness of God that reaches the individual through revealed religion; third, in art regarded as the concrete embodiment of human thought and action; fourth, in the manifestations of the human mind and heart that reach the individual through the arbitrary symbols of speech.

All that man learns through the entire educative process, may be found in these four sources. Moreover, it is essential for the nutrition and normal development of human life that no one of these four elements of man's mental food be omitted. The relations of these sources to each other and the unity which underlies them may be illustrated by the following diagram:



God is here represented as the single source of the four mental food elements. He is at once the author of man's being and the ultimate source of all that ministers to his life and to his development. He reveals Himself to man directly through nature and through revelation, and indirectly He also reveals Himself to every child born into the world through man's works and through man's thoughts as expressed in human speech.

Apart from its onomatopoetic elements human speech has no power to convey through elements; its function is to convey directions for the manipulation of thought elements previously derived from sentient experience. Hence whatever may have been the case with primitive

man, human speech today is meaningless when it transcends the limit of concrete experience. Language, therefore, of itself and apart from the other sources can no more nourish the mind than nitrogen alone, apart from any other chemical elements can nourish his body. In like manner revelation could have no meaning, apart from nature and from the concrete results of human thought and action. Nature precedes revelation even as the concrete embodiment of human thought precedes human language. But, on the other hand, nature apart from revelation and from human thought conveyed through language would have little meaning and little value to any child of man. Without the aid which is supplied through human speech and through divine revelation man forever stumbles and fails to comprehend the truth that is embodied in his physical environment, whether directly by nature or by man. The child from whom human speech in all its forms is excluded, no matter how vigorous his brain or how complete and perfect his animal inheritance, could obtain precious little knowledge of the meaning of natural phenomena or of the meaning of the various monuments which man has left on the face of the earth.

From this point of view may be seen something of the magnitude of the disaster that has overtaken State education in this country, through the well-meaning, but compromising and secularizing spirit which has banished from our State schools both God and divine revelation. Instead of the normal food in its four-fold unity for the conscious life of man which the Church has supplied to her children for two thousand years, the State offers only scattered fragments which may be represented thus:

Nature.

Man { Art.
Language.

The loss is even greater than this diagram portrays, because man's advancement in the past in all the fields of his endeavor was inspired and guided by the thought of God and by the teachings of revealed religion. It was religion that built the ancient temples. It was religion that

guided the chisel of Praxiteles and the brush of Phidias. Without religion as the key, Homer, the Vedas, the Psalms of David and the literature of all the ancient world becomes a series of meaningless sounds. Without religion the *Divina Comedia* and *Paradise Lost* are quite unintelligible to any mind. Verily, it is difficult to banish God from His world, and the consequences of all attempts to do so are unqualified disaster. Without Him the Ten Commandments cease to have any binding force other than the will of the majority. Without Him, home loses its sanctity, marriage its stability, and woman the high position by man's side accorded her by Christianity. Without Him, the newly born infant forfeits its right to live and the suffering their claim upon human sympathy. Without Him, man ceases to look upon his fellow man as his brother and regards him as his rival and his enemy. Without Him the ethical everywhere gives place to the biological in the struggle for existence and man takes his place on the same plane as the brutes. Without Him justice and mercy yield to physical force in the conduct of life, and all that is highest and best in the world, all that Jesus Christ brought into the world and willed to transmit to all peoples through his Church, cease to exist.

It has ever been the purpose of Christian education to give to each child an adequate food supply for his conscious life derived from nature and revelation, from art and human speech. The development of Western civilization has witnessed many changes of estimate in the relative importance of the truths to be derived from these four sources. The Christian in the Catacombs, the hermit in the desert, the mystic in his cell, neglected the other sources of truth in order to devote themselves wholly to the truths of the spiritual Kingdom. Averroes, Avicenna and Abelard are representatives of a movement which attached supreme importance to the speculations of human reason. The scholastic movement concerned itself with the reconciliation between revelation and reason. Giotto, Michael Angelo and Raphael bear witness to the deep interest of their times in the artistic embodiment of the Christian ideals of beauty, while the humanistic movement laid

its chief emphasis on literary expression. The last century witnessed an unprecedented development of the physical and natural sciences, while the practical application of these sciences in our own day touch human life in so many ways that they fill the imagination and absorb the mind of the student.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

CIVIC EDUCATION FOR IMMIGRANTS

There is a growing movement throughout the country leading toward the organization of citizenship classes for immigrants to be conducted in the public schools. Would it not be well, in some places at least, for the pastors to organize similar courses in connection with our Catholic schools? It would not be difficult to arrange for one class a week and this might prove a means of bringing our Catholic men together in the early days of their residence amongst us and of attaching them to their parish and to the Catholic Church as well as to the State. It would seem that much permanent good might be accomplished by such a movement. The following plan is suggested.

HOW TO ORGANIZE CITIZENSHIP CLASSES FOR IMMIGRANTS

Evening schools can render a patriotic service for a better America by including in their curriculum civic education for immigrants. English classes for immigrants offer a great opportunity for civic instruction since civic subjects easily lend themselves as text material for lessons in English. However, the new spirit of citizenship in America has inspired an even better and more successful means for such service by providing special "citizenship classes" for naturalization applicants. In several cities very close cooperation and coordination have been developed between evening schools and the Courts on Naturalization.

The usual plan for organizing such classes is to secure the names and addresses of naturalization applicants for second papers from the Courts of Naturalization. Such courts, according to the naturalization law, are generally State or Federal courts (courts of record). The names of the applicants for citizenship can thus be secured as a mailing list and letters sent direct to the men who need and are eager for civic training in preparation for their naturalization hearing. Ninety days must elapse between a naturalization petition and the final hearing in court. This furnishes the opportunity for organizing every three months one or more special citizenship

classes according to the number of applicants. A suggestive letter is given which has proved very effective in enrolling students for such classes. This letter is modeled after the one used successfully in Cleveland, Ohio.

CITIENSHIP CLASSES OF ST.....CATHOLIC NIGHT SCHOOL

Date.....

Dear Sir:

You have made application for your *citizenship papers* at the office of the Naturalization Clerk. St.....Parish is interested in you as you take this step.

In order to become an American citizen you must appear before a judge for an examination in court. At this examination you must speak the English language and be familiar with the principles of our government. St.....Parish, through its night school, offers you a course in citizenship. This course will help you to prepare for the examination. Now is the time for you to join this Naturalization Class.

The course will be weeks long. In addition to the regular lessons by the teacher, there will be illustrated talks and lectures on citizenship by lawyers, judges, and public officials. Several trips will be made to public places of interest, such as the City Hall, Public Library, and County Court House.

The class will meet evenings.

REMEMBER the first session will be evening, at 7.30 p. m.

PLACE: St.....School.

If you come that evening we will explain everything to you.

(Signed)

Pastor.

RELATION BETWEEN MANUAL TRAINING AND VOCATIONAL
EDUCATION

The January, 1915, number of the *Teachers' College Record*, Columbia University, New York, contains a "Preliminary Report on Industrial Arts Courses in Teachers College," pages 23 to 32, by Dr. David Snedden, as alumni trustee. This is a

discussion of the relation between manual training and vocational education.

The writer analyzes the educational theory underlying manual training into four arguments: (1) It is possible to give instruction in a variety of technical processes that are fundamental and common to a number of occupations and thus lay the foundation for subsequent trade skill. (2) Certain forms of handwork result in specific discipline of hand and eye and brain, that lay the foundation for future efficiency. (3) Manual training can make a contribution to general education in the direction of enlarging the general field of the concrete experience of the learner, and in giving him wide and generous appreciation of the material sides of our social inheritance. (4) Manual training instruction can be so organized as materially to contribute to capacity for wise choice of vocation, thus becoming a phase of vocational guidance.

The author rejects 1 and 2 entirely, while conceding some provisional validity to 3 and 4. He urges the appointment of a commission to make "a careful examination of the entire field (of industrial arts education) from the standpoint of the best current educational theory."

WHAT IS INVOLVED IN VOCATIONAL EDUCATION

The text of an address on this topic, by Dean Eugene Davenport,¹ analyzes the provisions of several bills before the Illinois State Legislature, and with reference to these, discusses the questions: How would a separate system of vocational schools affect the children? How would a separate system of vocational schools affect the existing public schools? How would a separate system of vocational schools affect society? What would be the financial waste of a multiple system of schools? What has been the experience of agricultural and mechanical colleges? The author offers certain "propositions for agreement," and closes with an "educational creed."

INDUSTRIAL EDUCATION EXHIBIT

The twentieth annual convention of the National Association of Manufacturers was held in the Waldorf-Astoria Hotel, New

¹University of Illinois Bulletin, Volume XII, No. 19, January 11, 1915.
24 pages.

York City, May 25 and 26, 1915. One of the features of the convention was an industrial education exhibit, an interesting account of which, with several half-tone illustrations, is published in the June, 1915, number of *American Industries*.

Exhibits of students' work were contributed by schools located in the adjoining States of New Jersey, Pennsylvania, Connecticut, Massachusetts, Rhode Island, Ohio, Michigan, and Virginia, as well as New York. In several instances groups of students were at work upon actual projects, using equipment that had been temporarily installed for the purpose.

MANUAL TRAINING COURSE IN CONCRETE

A pamphlet of 100 pages under this title has been prepared by the Association of American Portland Cement Manufacturers, Bellevue Court Building, Philadelphia, for distribution at 25 cents per copy.

Part I, consisting of about sixty pages, is devoted to the subject matter of eight "lessons" on the manufacture of cement, proper proportions and mixing of concrete, surface finishing, etc.

Part II is a "Laboratory Guide," and presents the details of materials required, with full instructions for doing the work. This part of the booklet is illustrated with seventeen plates of line drawings.

The "course" can be adapted to meet particular requirements, but is arranged for four hours per week for thirty-six weeks. The work is now being carried on in a number of schools on this basis. The work is outlined in four parts: (1) Classroom work, consisting of lectures and recitations; (2) sketching and drawing; (3) building forms and equipment; (4) preparing, placing, curing, and testing the concrete.

BIRD HOUSES AND HOW TO BUILD THEM

Farmers' Bulletin No. 609, U. S. Department of Agriculture, Washington, D. C. 19 pages. Contains full description of numerous bird houses, with directions for making. Illustrated by working drawings and sketches.

MANUAL TRAINING FOR RURAL SCHOOLS

Volume 4, No. 4, February, 1915, of the Quarterly Bulletin of the Milwaukee County School of Agriculture and Domestic

Economy, Wauwatosa, Wis., 24 pages. Contains list of wood-working equipment for a rural school; outlines of lessons for several projects, with directions for making; and working drawings.

A SUGGESTED PROGRAM FOR VOCATIONAL EDUCATION

"Some Facts Concerning the People, Industries, and Schools of Hammond and a Suggested Program for Elementary Industrial, Prevocation, and Vocational Education," by Prof. Robert J. Leonard, State University of Indiana; published by the board of education, C. M. McDaniel, superintendent of public schools, Hammond, Ind. Report of an attempt to study a community, and to formulate a program for vocational education based upon the facts and conditions as ascertained.

SEATTLE CHILDREN IN SCHOOL AND IN INDUSTRY

A pamphlet of 103 pages, under this title, has been published by the board of school directors, Frank B. Cooper, superintendent of public schools, Seattle, Wash., as a preliminary report of an investigation by Dr. Anna Y. Reed to determine what becomes of boys and girls who leave school early, why they leave school, in what occupations they engage and with what success, and what the public school can do to serve this class of pupils better without neglecting those who remain.

"The Curtis School of Printing for Apprentices," Curtis Publishing Co., Philadelphia. An 18-page illustrated booklet containing copy of the apprenticeship agreement for the training of young workers.

SURVEY OF THE HYGIENIC CONDITIONS IN IOWA SCHOOLS

The State University of Iowa has recently published a valuable bulletin on "The Hygienic Conditions in the Iowa Schools." This report is based on a study of the actual conditions prevailing in the schools. The information obtained discloses the specific weakness as well as the strong points in the regulations for school sanitation and school hygiene and in their enforcement and administration. This definite survey is of value to all who are interested in the improvement of hygienic conditions in villages and open country.

The School Communities Included in the Survey

Of the 181 cities and towns included in the inquiry 55 per cent were rural villages of not more than 1,000 population, 20 per cent were towns with populations ranging from 1,001 to 3,000, and 14 per cent were very small villages or strictly country communities having consolidated schools. Thus the study measures the hygienic conditions of rural schools.

The Scope of the Inquiry

The inquiry includes:

1. Sanitation of school grounds and buildings.
2. Hygienic conditions of schoolrooms and classrooms.
3. The special precautions taken for the protection of the children.

Specific Points of the Inquiry

Some of the specific points of the investigation are: Size and character of school grounds, suitable playgrounds, playground surface, the width, lighting and cleanliness of the halls, the water supply, distance of wells from toilets, ventilation systems, seating, lighting, washing of floors, number of children subjected to dust of sweeping, the testing of eyes, and dental inspection.

Some Facts Brought Out by the Inquiry

Twenty-one per cent of the school grounds are less than one acre in size (303 schools); 11 per cent of the school grounds are reported as wet; 60 per cent of the school halls are too narrow; 33 1-3 per cent of the school buildings are new; 40 per cent of the schools depend on wells for drinking water; more than half the wells reported are dug; the water supply of 85 out of the 310 schools reporting had never been tested; of sixty-eight schools reporting the distance of the wells from the toilet, the distance was less than 75 feet in twenty-eight schools; 75 to 100 feet in eleven schools; 100 to 200 feet or more in thirty-two schools; 94 per cent of the schools use thermometers; 70 per cent of the schools hang the thermometer too high; 36 per cent do not air the rooms periodically by opening windows; 50 per cent of the rooms reported are larger than the

standard size; 71 per cent of the schools use single seats only; 11 per cent of the schools report adjustable seats; 80 per cent of the schools use the objectionable method of attaching window shades at the top; in 66 per cent of the schools the children's eyes are not regularly tested.

These facts concerning the hygienic conditions in the Iowa schools are typical of the kind of information needed for every school system. There should be more such surveys to be followed by local propaganda leading to improvement of the prevailing conditions.

SCHOOLHOUSE SANITATION

Forty States of the Union have taken some legal action toward safeguarding the sanitation of public school buildings according to a bulletin on "Schoolhouse Sanitation," just issued by the Bureau of Education of the U. S. Department of the Interior.

"Probably nine-tenths of the existing regulation of this sort has come within the past decade," declares the bulletin. "Each State profits by the experience of forty-seven others. A law passed in one extreme of the country today is copied next month or next year by a State 2,000 or 3,000 miles distant."

Thirty-eight States have some legal provision regarding the school site according to the bulletin. Nearly all of these provisions are State-wide in their application and are mandatory in character. These provisions include the proximity of "nuisances," availability of the site, and size of the site. Nineteen States have laws prohibiting the location of school buildings within a specified distance from places where liquor is sold, from gambling houses, houses of prostitution, and noisy or smoky factories.

Thirty of the States have sought to regulate the water supply of the public school. "The revolt against the common drinking cup," says the bulletin, "has come within the past five years. Kansas was the pioneer, but other States followed rapidly, so that now half of the entire number have either a law or a regulation regarding drinking cups."

Some form of protection against fire and panic is found in thirty-six States. Blanket regulations, or the power to make such regulations, exist in twelve States. General or special

construction with a view to fire prevention is dealt with in ten States. Thirteen of the States have something to say as to corridors and inner stairways; twenty-four have regulations as to exits, and twenty-five as to exterior escapes; ten mention alarm and fire-fighting apparatus; and eleven States provide by law or regulations for fire drills. Less than half the States, according to the bulletin, have any legal word on ventilation. Thirty cubic feet of fresh air per pupil per minute is the conventional amount specified.

In the matter of cleaning and disinfecting, slightly more than one-fourth of the States have regulations which control conditions to any degree outside the districts themselves. Some of the laws and regulations are model; others are wholly inadequate. A few State boards of health have done notable work in this particular. Special cleaning and disinfecting follow in seven States immediately upon discovery in any school of any of a certain class of diseases. "Three of the States have a special list of specific diseases that call at once for action. This list includes scarlet fever, smallpox, and diphtheria in all three States, measles in two, and infantile paralysis, epidemic spinal-meningitis, and bubonic plague one in each."

WOMEN AS LEADERS IN EDUCATION

Of the 12,000 conspicuous positions, largely of an administrative character, listed in the 1915-16 Educational Directory just issued by the Interior Department through its Bureau of Education, 2,500 are held by women. There are women who are college presidents, State superintendents of public instruction, county superintendents, directors of industrial training, heads of departments of education in colleges and universities, directors of schools for afflicted and exceptional children, and librarians.

Twenty-four of the 622 colleges and universities listed in the directory are presided over by women. Of the nearly 3,000 county superintendents in the country, 508 are women. The tendency to fill this position with women is almost wholly confined to the West. One State, Montana, has not one man as county superintendent. Wyoming has only two. Kentucky is the only Southern State that utilizes women in this office; the State has twenty-six women as county superintendents.

On the other hand, there are only twenty-six women city superintendents in a total of over 2,000.

Seventy institutions for the blind are listed in the directory. Of these fifteen are directed by women. Of the seventy-five State schools for the deaf, ten are under the leadership of women; and of the twenty-two private institutions of the same character, sixteen have women superintendents. Of the thirty-one private institutions for the feeble-minded, twenty are under the supervision of women.

Fourteen out of eighty-six directors of industrial schools are women; and forty-eight of the 200 schools of art are in charge of women. Women have almost a monopoly of library positions. Out of 1,300 public and society libraries given in the directory women supervise 1,075.

The Government Bureau of Education itself exemplifies the call for women in executive educational positions; eleven of the thirty-three bureau officials listed in the directory are women.

HIGHER EDUCATION

A unique feature in higher education in the United States is the Graduate School of Agriculture held every second summer by the Association of American Agricultural Colleges and Experiment Stations. It had its origin in a demand from instructors in agricultural colleges and workers in agricultural experiment stations who felt the need of reviewing and studying the more recent developments in natural, social, and economic sciences applied to agriculture, as well as in the technical branches of agriculture, under the guidance and with the assistance of those able to deal efficiently with such problems.

At the time the school was inaugurated there was little opportunity in the United States for advanced study in these subjects. The conditions, however, have changed and systematic graduate courses are now offered in several of the leading agricultural colleges. The need for advanced systematic courses in agricultural sciences is therefore largely provided for; however, there is need for an institution such as the Graduate School of Agriculture which furnishes short, many-sided conferential attacks upon fundamental and special problems of

agriculture by the leading specialists both in the United States and abroad.

The school is in session for four weeks; during that time courses are given on various phases of advanced agricultural science, agricultural economics, and rural sociology. Each course consists of twenty lectures and twenty seminars. Each course is usually divided into four distinct parts given in the four different weeks of the school and each by a specialist in his subject. Many prominent and learned men have been members of the faculties: Zuntz, Hall, von Tscharmak, Ewart, Russell, Marshall, and Darbshire, from European countries, have been on faculties in past years. Mendel, McDougal, Castle, Duggar, Riddle, Sherman, Carver, East, and Harris, from institutions not primarily agricultural in purpose, have been included also. In addition to these, nearly all of the men in agricultural colleges in the United States known as specialists on various phases of agricultural work have taken part.

The Graduate School brings together at each session from 100 to 200 men and women from the faculties of the agricultural colleges, from experiment stations, and agricultural and rural workers of various kind, for four weeks of very serious discussion with each other and with the special lectures on problems connected with advanced work in agriculture. It has proved to be a valuable institution for exchange of advanced thought in these fields and will probably hold its place for many years to come in spite of the addition of systematic agricultural graduate courses in regular institutions.

The Graduate School is under the immediate charge of the Committee on Graduate Study of the Association of American Agricultural Colleges and Experiment Stations. Dr. A. C. True, director of the States Relations Service of the U. S. Department of Agriculture, has acted as dean since its establishment. The first session was held at the Ohio State University in 1902; other sessions have been held at the University of Illinois (1906), Cornell University (1908), Iowa State College (1910), Michigan Agricultural College (1912), University of Missouri (1914). The seventh session will be held at the Massachusetts Agricultural College from July 3 to 28, 1916. The three courses to be emphasized are:

1. Factors of growth of plants and animals;

2. Fundamental problems of intensive agriculture, including agronomy, horticulture, and dairy husbandry;

3. Agricultural economics and rural sociology.

This latter course is to be especially emphasized; in addition to the courses given in the Graduate School are others given in the regular summer school conducted by the college.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

Rev. Dr. John Spensley, president of the Cardinal Gibbons Memorial Hall at the Catholic University, died at Providence Hospital, Washington, D. C., on December 9, as a result of heart troubles and consequent complications.

Dr. Spensley was born in Galena, Ill., in 1872, of non-Catholic parents. He was a descendant of the well-known Crozier family of France, and received his early education at Albany Academy. In 1884, he entered the Catholic Church with his mother, and later became an ecclesiastical student at the North American College, Rome, where he was ordained a priest in 1894 for the diocese of Albany. In the same year he received from the Propaganda College the degree of Doctor of Divinity.

After serving for several years in his own diocese, he entered the Catholic University in 1903 at the call of Bishop O'Connell, then rector, and was attached to the administration staff until the present time. He was for several years president of Albert Hall, but when the Cardinal Gibbons Memorial Hall was opened in 1911, Dr. Spensley was promoted to its presidency. In this capacity, he had constantly under his care one hundred and thirty young men from all parts of the United States. Without exception he endeared himself to this large body of undergraduates by his fatherly solicitude and constant devotion to their interests.

Doctor Spensley's funeral took place from the University on Saturday, December 11. Solemn Requiem Mass was celebrated in the Chapel of Gibbons Memorial Hall by the Rt. Rev. Bishop O'Connell, of Richmond, Va., with the Rev. P. J. McCormick, assistant priest; Rev. James A. Geary, deacon; Rev. William Quinn, subdeacon; Very Rev. George A. Dougherty and Rev. Leo McVay, masters of ceremonies. His Eminence Cardinal Farley came from New York to assist at the Mass. In the sanctuary were also the Rt. Rev. Bishop Currier, of Washington; the Rt. Rev. Bishop Shahan, Rector of the University; Very Rev. Monsignor Delaney, of Albany; members of the faculties of the University, a large number of the clergy, and as many of the students as could be accommodated in the chapel. The Rt. Rev. Rector delivered the eulogy, in

which he expressed the profound debt of the University to the unselfish devotion and unfailing loyalty of Dr. Spensley. He dwelt especially on his priestly virtues, his gentlemanly bearing, and his spiritual efforts in behalf of the young men who had during the past decade come under his influence.

At the Cathedral in Albany, where burial took place, Solemn Mass was celebrated on Monday, December 13, by the Rt. Rev. Bishop Shahan, assisted by Very Rev. Monsignor Delaney, assistant priest; Rev. Patrick B. Dempsey, deacon; Rev. John T. Slattery, subdeacon; Rev. Joseph Scully and Rev. Joseph A. Franklin, masters of ceremonies. The Rt. Rev. Bishop Cusack, of Albany, and the Rt. Rev. Monsignors Duffy, Walsh and Reilly were present in the sanctuary, with representatives of the faculties of the Catholic University and many of the diocesan clergy. Rev. Dr. William Turner, of the University, a fellow student and collaborer of Dr. Spensley, delivered the sermon, a thoughtful and affectionate tribute to the sterling character of the deceased.

During the present term the Dynamics Society for Mechanical Engineers was organized at the University under the direction of Mr. George A. Weschler, M.E., Associate Professor of Mechanical Engineering. The purpose of the Society is to promote the discussion of topics pertaining to engineering, through papers prepared by the students, and lectures from practical engineers who will be invited to speak at the regular meetings of the Society.

Mr. George A. Weschler was elected honorary chairman; Mr. George H. Heine, chairman; Mr. Edward Delahunt, vice-chairman; Mr. Arthur Gibson, corresponding secretary; Mr. J. C. McElroy, treasurer; Mr. P. V. Waters, recording secretary.

The most important accessions to the University Library since June 4 are gifts of the following: Mr. Bellamy Storer, 129 volumes; Bishop Maes, ten volumes; Rev. Dr. Aiken, sixty-one volumes; Rev. E. Southgate, thirty-two volumes; Christian Brothers, twenty-five volumes; Hispanic Society of America, twenty-seven volumes; Rev. E. W. J. Lindesmith, ten volumes.

The University Library has purchased the Teubner text of Greek Classics, 320 volumes.

Our Teubner text of the Latin Classics was the gift of the late Bishop Horstmann.

The University has received, through Mr. Philip W. Shepherd, assistant in chemistry, 200 pounds of blowpipe material from the National Museum at the request of Hon. John V. Lesher.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The second annual convention of the International Federation of Catholic Alumnae, known as the "Constitutional Convention," which met in Chicago on November 26, 27 and 28, was characterized by extraordinary enthusiasm and numerous attendance.

As many as 128 delegates, representing alumnae associations in Canada, the far West, the South, the Middle West, the New England and the Eastern States, attended, and in addition large individual representations from 159 associations were present. The local alumnae associations attended in great numbers, and guests, delegates, visiting alumnae and friends approximated 3,000.

The Federation represents an important movement in Catholic higher education and promises to become a potent factor in social and intellectual life. By a great organized system of unification and concerted endeavor it plans to promote and facilitate Catholic higher education by the circulation and expansion of the best educational practices and by the force of Christian charity and culture purposes to combat narrowness and error. It desires to encourage the reading of Catholic literature and to stimulate the social life of alumnae associations.

The convention just held in Chicago, one year after the organization meeting, has fully demonstrated the value and worth of the International Federation. Its enthusiastic reception and great success at this early stage of its career, its acceptance and endorsement by the hierarchy and well-known educators, and the marked and rapid growth in its membership seem to have established the Federation upon an excellent and secure foundation.

At the second annual convention the attendance of delegates was fifty in advance of the preceding year, and the international membership may be conservatively estimated as among the ten thousands, with a well-assured prospective increase in numbers. The international roll call now registers 159 alumnae associations affiliated to the Federation.

The program of the three convention days was splendidly arranged and strictly followed.

The introductory event was the reception to delegates and friends held in the crystal room of the Hotel Sherman on Friday, November

26. The program included many well-known speakers. The chairman, the Rev. Patrick A. Mullen, S.J., of Chicago, extended a cordial welcome to the convention and warmly congratulated the members on their valiant service in the cause of Catholic education. A very gracious response was made by the president of the Federation, Miss Clare I. Cogan, A.M., and this was followed by the address of the Very Rev. Edward A. Pace, S.T.D., Ph.D., representing the Right Rev. Thomas J. Shahan, S.T.D., LL.D., active director of the Federation. Dr. Pace's address was an able and concise presentation of the theme, "Principles of Successful Organization." The Rev. Francis X. McCabe, C.M., president of De Paul University, Chicago, was the next speaker, and was succeeded by Judge Marcus Kavanagh, of Chicago, who spoke fluently and well on "Woman in Her Relation to the State." The concluding address was delivered by the Rev. John L. Belford, of Brooklyn, whose subject was "The Catholic Alumnae in the World." The program concluded with a reception to delegates and friends.

On Saturday, November 27, a Solemn High Mass was celebrated in St. Patrick's Church by the Rev. W. J. McNamee, assisted by the Rev. D. J. Riordan as deacon and the Rev. A. M. Quigley, O.S.M., as sub-deacon. An excellent sermon on the moral and intellectual evils of the day was preached by Bishop McGavick.

Saturday was largely occupied by numerous business sessions directed by the Very Rev. Dr. Pace, who was given a rising vote of thanks for his great interest and excellent chairmanship of all business proceedings. Dr. Pace was assiduous in his attendance and gave invaluable assistance to the councils of the convention. All business sessions were marked by faithful attendance and enthusiastic interest on the part of the delegates, notwithstanding the fact that meetings were frequent and of long duration.

An important session was that of Saturday afternoon, when the presentation and discussion of the constitution and by-laws took place. The executive board had devoted a year of earnest work to the preparation of the proposed constitution and had then presented a draft for expert criticism to prominent members of the clergy and the legal profession, including His Eminence Cardinal Gibbons, His Eminence Cardinal O'Connell, the Right Rev. Bishop Shahan, the Very Rev. Dr. Edward A. Pace, the Rev. Richard H. Tierney, S.J., the Hon. H. I. Kelley, Justice of the

Supreme Court of Ontario; the Hon. Francis Guilfoyle, Waterbury, Conn.; John Mitchell, United States Marshal, Boston, Mass.; Lorenzo Ullo, LL.D., Brooklyn, N. Y.; Francis J. Sullivan, LL.D., Brooklyn, N. Y.; P. J. Cogan, Brooklyn, N. Y.; James J. Sheeran, Brooklyn, N. Y.

The constitution and by-laws were prepared under the able direction of Mrs. James J. Sheeran, of Brooklyn, chairman of the permanent organization committee of the Federation. Every member of the committee contributed a personal share, but special mention is due to the personal cooperation of the president, Miss Clare I. Cogan, A.M., to the detailed criticism of Mrs. H. T. Kelly, first vice-president; to the intensive study and constructive work of Miss Hester E. Sullivan, A.B., corresponding secretary; and to Miss Cecile E. Lorenzo, governor of the New York State Alumnae Associations.

In the constitution just adopted three departments of activities have been definitely planned. These are the extension of Catholic education, the extension and promotion of Catholic literary work and the promotion of Catholic social life—each department under the respective leadership of the three vice-presidents.

The constitution provides for State and Province federations. Article VII, section 1, states that "The chief executive of such federations shall be known and designated as the governor thereof and charged with the duty to promote the efficient organization of State federations in consonance with the objects of this association."

The membership clause reads: "An alumnae association of any Catholic high school, college or university shall be eligible to active membership in this association."

The by-laws provide for the duties of officers and of the active director. They also set forth the functions of the executive board. Three committees are provided for, namely, on organization, on ways and means, and printing.

In Article VIII of the by-laws the matter of dues is specifically defined. The entrance fee for each alumnae association has been fixed at \$5. An association of 100 members or less shall pay an annual tax of \$5. An association having a membership between 100 and 300 shall pay a tax of \$10. It is readily seen that the taxation of alumnae associations in proportion to their membership is most reasonable. The by-laws also provide for the terms

of office. The honorary president shall be elected to hold office for life. The director and other officers shall be elected biennially.

At the concluding session on Monday, November 29, it was decided by the executive board that the next convention shall be held in Baltimore in 1916. The time will be the month of November and the date the same as the convention just closed. A very cordial letter of invitation was read from His Eminence, Cardinal Gibbons. A cordial invitation was also received from Mayor Preston to make Baltimore the convention city in 1916. Governor Goldsborough also extended a gracious invitation. Invitations were received from Archbishop Glennon, of St. Louis, from the Mayor of St. Louis, and from the Chamber of Commerce of New York City.

Five trustees were elected to act in conjunction with the executive committee. They are: Mrs. T. F. Phillips, Dubuque, Iowa; Miss W. L. Hart, Toronto, Canada; Mrs. M. Gallery, Chicago; Miss Cecile D. Lorenzo, Brooklyn; and Mrs. E. G. Paine, Milwaukee.

On this occasion it was also announced that a meeting of the executive board will be held at Niagara Falls in July, 1916, and a meeting in Baltimore on the Wednesday preceding the convention. A unanimous vote of thanks was rendered to the founders of the Federation, Miss Clare I. Cogan, A.M., president, and Mrs. James J. Sheeran, chairman of the permanent organization committee. A unanimous vote of thanks was accorded also to the executive board for their arduous and capable services to the Federation.

At a meeting of delegates and members a rising vote of thanks was given to the international press committee for invaluable work done in the service of the Federation.

A unanimous vote of thanks was accorded to Mrs. Charles E. Byrne, chairman of the entertainment committee of the Chicago convention, and also to the committee for their untiring and very successful efforts for the comfort and entertainment of the convention guests.

On Saturday an elaborate luncheon was served to over 800 members of visiting alumnae associations. The invocation was said by Rev. Daniel J. Riordan, of Chicago, and a forceful and brilliant discourse on "Federation" was delivered by the Rev. Thomas F. Burke, C.S.P., Chicago.

A sacred concert and farewell reception was held on Sunday evening in the crystal salon of the Hotel Sherman. The chairman of the occasion was the Rev. William A. Murphy, D.D., Chicago. An address was delivered by the Rev. Richard T. Tierney, S.J., editor of *America*, on the "Practical Aims of the Federation and the Obligation of Personal Cooperation." The Right Rev. Monsignor Francis C. Kelly, D.D., president of the Catholic Church Extension Society, Chicago, spoke eloquently on "A Possible Democracy." "The Housing Problem" was the theme of Judge Pam, and the Rev. Frederick Siedenberg, S.J., Loyola University, Chicago, gave a charming and thoroughly practical talk on "What an Alumnae Can Do."

REGINA M. FISHER,
*Chairman, International Press Committee,
Federation of Catholic Alumnae.*

NEW CURRICULUM FOR INDIAN SCHOOLS

According to an official announcement the Committee on Course of Study for the United States Indian Schools recently convened by the Commissioner of Indian Affairs, Cato Sells, after several weeks' work in conference at Washington has completed a course of study which will give to the Indians the best vocational training offered by any school system in the United States.

As these schools must train Indian youth of both sexes to assume the duties and responsibilities of self-support and citizenship, this course strongly emphasizes vocational training.

It is divided into three divisions. The first is the beginning stage, the second the finding stage, and the third the finishing stage. During the first and second periods the training in domestic and industrial activities centers around the conditions essential to the improvement and proper maintenance of the home and farm. The course outlined in the prevocational division is unique in the fact that in addition to the regular academic subjects boys are required to take practical courses in farming, gardening, dairying, farm carpentry, farm blacksmithing, farm engineering, farm masonry, farm painting and shoe and harness repairing, and all girls are required to take courses in home cooking, sewing, laundering, nursing, poultry raising and kitchen gardening.

This course not only prepares the Indian youth for industrial efficiency but at the same time helps them to find those activities for which they are best adapted and to which they should apply

themselves definitely during the vocational period, the character and amount of academic work being determined by its relative value and importance as a means of solving the problems of the farmer, mechanic and housewife.

Non-essentials are eliminated. One-half of each day is given to industrial training and the other half to academic studies. All effort is directed toward training Indian boys and girls for efficient and useful lives under the conditions which they must meet after leaving school. Other objects to which this course directs special attention are health, motherhood and child-welfare, civics, community meetings and extension work.

FEDERATION OF THE ALUMNAE OF THE SISTERS OF ST. JOSEPH OF CARONDELET

On November 23, delegates from the different alumnae associations of the Sisters of St. Joseph of Carondelet opened a three-days session at St. Joseph's Academy, St. Louis, Mo., for the purpose of forming a federation of said associations.

The session closed on Thanksgiving Day with Solemn High Mass, celebrated by Rev. Josaphat Kraus, O.F.M., from the Franciscan Monastery, assisted by Rev. Fathers Tammany and Flannigan, with Rev. M. S. Brennan as master of ceremonies. Rev. M. I. Stritch, S.J., of the St. Louis University, delivered the sermon, in which he dwelt upon the obligation of the convent graduate to cooperate with the Sisterhoods in the work of Catholic education, especially the higher education of Catholic women. The music of the Mass was rendered by the students' choir. The Most Rev. J. J. Glennon, Archbishop of St. Louis, officiated at Benediction of the Blessed Sacrament, and also addressed a few words of congratulation and encouragement to the assembled guests.

A banquet was served at the Academy for the delegates and local alumnae, at the close of which the reports of the different secretaries were read. Rev. Father Garesche, S.J., then spoke at some length and in a most interesting manner on "The Alumnae and the Sodality of the Blessed Virgin."

The union that was effected in the numerous business meetings held during the session will be known as "The Federated Alumnae of the Sisters of St. Joseph of Carondelet," and will include the alumnae associations of the different academies and high schools

taught by the Sisters of St. Joseph in their four provinces of St. Louis, St. Paul, Minn., Troy, N. Y., and Los Angeles, Cal.

Many of the delegates to the St. Louis convention were also delegates to the International Federation of Catholic Alumnae held in Chicago, November 27 to 29. Among these were Miss Stella Gillick, of St. Louis, who for the past year has held the position of Governor for the State of Missouri; Mrs. Donohue, of St. Paul, Minn.; Mrs. Diener, of Green Bay, Wis.; Miss Anna Quinn, of Kansas City, Mo.; Miss Cullen, of Peoria, Ill.; Miss Dwyer, of Hannibal, Mo.; Miss Veronica Riley, of Chillicothe, Mo., and Mrs. James Burke, president of the Kansas City alumnae, who was delegated to represent the newly formed association of the Catholic Girls' High School of St. Louis, Mo.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

Announcement has been made of business and local committees of the forty-third National Conference of Charities and Correction which is to be held at Indianapolis, May 10 to 17, 1916. One of the most interesting committees is that on Change of Name, for it has been advocated by some members that a title be selected which more truly indicates the nature of the body, which is the national union of social workers. In preparation for the reception of the Conference at Indianapolis, committees have been organized throughout the State for the purpose of making a great exhibit of the progress of Indiana in matters of social welfare during the past 100 years, as the centennial of her admission to the Union will be celebrated in 1916. Organized social work, both public and private, has been growing by leaps and bounds in this central region, and it has been thought that the record of attendance at the last National Conference (2,600) may be more than equalled.

The president, Rev. Dr. Francis H. Gavisk, of Indianapolis, has had more than thirty years' experience in social service in that city, and occupies a unique position in that he is the first Catholic clergyman ever to preside over this Conference. The last issue of the *Bulletin* of the Conference is devoted to a review of social legislation during the year 1915. Nearly 500 measures are described and classified, varying in character from the authorization of women police in New Jersey to the establishment of suspended sentences for wife deserters in Hawaii.

WOMEN AS EDUCATIONAL EXECUTIVES

Women hold many executive educational positions in the United States, according to the directory of the United States Bureau of Education for 1915-16 recently issued. It shows that of the 12,000 conspicuous positions, largely of an administrative character, 2,500 are held by women. These include college presidents, State and county superintendents of education, directors of industrial schools, heads of departments in colleges and universities, directors of schools for afflicted and librarians.

Twenty-four out of 622 colleges and universities are presided over by women. Of the nearly 3,000 county superintendents, 508 are women.

Of the seventy institutions for the blind, fifteen are directed by women. Of the seventy-five State schools for the deaf, ten are under the leadership of women, and of the twenty-two private institutions of the same character, sixteen have woman superintendents. Of the thirty-one private institutions for the feeble-minded, twenty are supervised by women.

Fourteen out of eighty-six directors of industrial schools are women, and forty-eight of the 200 schools of art are in charge of women. Out of the 1,300 public and society libraries women supervise 1,075.

Of the thirty-three bureau officials in the United States Bureau of Education itself, eleven are women.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Third Annual Report of the Inspector of Schools, Diocese of Albany, 1914-15.

One of the best arguments in favor of central Catholic high schools as distinguished from parish high schools is presented in this report. The diocese of Albany, early in the vanguard of the Catholic high school movement, has developed a large number of parish high schools which at present, on account of the expensive equipment required in each school, are not producing results proportionate to the expenses involved, according to the inspector's report. "With few exceptions," he says, "our academies are baby ones. Thirty-one academies are equipped and maintained to accommodate 1,999 pupils. In Albany seven academies house 474 pupils. In Troy there are 428 in seven academies. In Schenectady three academies number but 110 pupils." It is not difficult to see that much could be economized both in teachers and in equipment by the consolidation of these small institutions into central high schools.

Superintendents and inspectors especially will be interested in the manner of the inspection now in force in this diocese, and in its outcome. Only one grade, the first, was inspected during the past year, a very intensive study of that grade being obviously obtained. The other grades will be taken in their order, one each year. The teachers' meetings were also devoted to the matter of the first grade, and were held three times in each of the centers of the diocese. Were it not for the fact that the inspectors' chief aim is correlation of school work, to which indeed he devotes most of his report, one might fear that this separate study of each grade would tend to cut it off from association with the other grades, or to limit the interests of the teachers to their own grades. With correlation so prominent a feature of the program, however, there will hardly be danger of this segregation. Among the advantages of the plan which suggest themselves are the unity of purpose and method it will promote, along with a common standard of efficiency, in the work of each grade throughout the diocese.

In the interests of correlation, the report engages to show the dominant place of religion in Catholic education, how it determines the aim of the Catholic school and teacher, and how well it lends itself to correlation with the other school subjects. Father Dunney well says: "The Catholic teacher will blend religion with secular knowledge in such wise as to sublimate learning and render knowledge functional with faith to issue in conduct and character-building. She is the faithful steward of education who draws forth from her treasury of wisdom new things and old, earthly and heavenly, temporal and eternal, created and creatorial." He advises a judicious use of religious material, a becoming correlation at all times. An interesting chart correlating religion, history, geography and literature is offered as an illustration of some of the possibilities of the fruitful subject the inspector has treated. Its suggestions, if carried out, cannot fail to produce immediate and lasting results.

PATRICK J. McCORMICK.

Palæography and the Practical Study of Court Hand, by Hilary Jenkinson, F.S.A., of the Public Record Office; F. W. Maitland, Memorial Lecturer in the University of Cambridge. Cambridge University Press, New York, G. P. Putnam's Sons, 1915, pp. 37.

Mr. Jenkinson's name attached to any work on Palæography is a guarantee of the worth as he writes upon the subject in three capacities; as an archivist who is called upon to deal continually with large quantities of medieval documents; as a lecturer in the University of Cambridge who has sought to solve the question of giving in an economical fashion to ordinary historical students some general preparation for research work upon English medieval sources; and as an author who has assisted in the compilation of a comprehensive textbook upon the hand writing side of the same purpose. We are left with a feeling of disappointment, however, after reading the present pamphlet, inasmuch as it is written mainly from what may be called the Record Office point of view and it tends, as a consequence, to limit unduly the scope of Palæography and by the very fact to underestimate its importance. To be sure, Mr.

Jenkinson does not intend to decry the value of Palaeography as an independent study, far less its interest; his aim is rather to show that the importance of Palaeographical science is at present overrated, while that of the history of public administration is dangerously undervalued in relation to the training of students for the purpose of historical research. The result of this is, in the author's opinion, that a great deal of time is given unnecessarily to Palaeography while the student is cut off from that knowledge of administrative history which is really vital to his work. In support of his contention that Palaeography alone cannot teach us to determine the date of medieval documents with accuracy, Mr. Jenkinson gives facsimiles of thirteen such documents, two of which are particularly skillful forgeries of the time of Henry VI. This series of documents has been admirably reproduced and is of great interest apart altogether from the difficulty which it is intended to illustrate. All students of Palaeography—and their number is constantly increasing—will welcome the present work as a notable contribution to the literature of the subject in English, even though they may not find themselves altogether in agreement with the conclusions of the writer.

PASCAL ROBINSON.

Medieval Italy, by H. B. Cotterill, M.A. New York, Frederick A. Stokes Co., 1915, pp. xxviii+566. Price, \$2.50 net.

This, the third volume in the Great Nations Series, deals with the history of Italy during the thousand years from 305 to 1313. We are inclined to doubt whether it is altogether accurate to use the term "medieval" to cover everything within the broad stretch of time between the fourth century and the fourteenth—a long period in which the more unequal phases of Roman life are presented. Perhaps there is less in common between the civilization of Italy in the fourth century and the fourteenth than between the life of Athens and that of Chicago. But let that pass. These crowded dramatic centuries have been fused into a developing story in Mr. Cotterill's volume. The plan he has adopted is to prefix to each of the five sections into which he has divided his subject a brief account of the political events of the period in question. These summaries, together with various tables and lists, enable the

reader to frame or rather to arrange in chronological order and perspective the contents of those chapters in which the author, with a freer hand, sketches certain interesting episodes and personalities. In this way he has avoided interrupting his narrative by disquisitions on literature, art and architecture, and has relegated what he has to say on these subjects to supplementary chapters. This arrangement has, assuredly, much to commend it.

We have not space to enter into any detailed consideration of the contents of the present volume. It must suffice to say that the author retells an old story with much power of summary and suggestion. But many who may enjoy his descriptions of the men and movements of medieval Italy will not find it so easy to accept his general attitude towards certain questions or to assent to some of his specific conclusions. Indeed, we feel that those who knew nothing of medieval Italy would undoubtedly form a wrong estimate of it if they stayed their studies at Mr. Cotterill's book. On the other hand, the reader, who is sufficiently familiar with the subject to discount the bias which tends to mar certain pages of the work before us, will find the volume well worth reading. There are, however, some strange examples of misspelling in Mr. Cotterill's book. The frequent recurrence, for example, of "*Domenic*" (why not *St. Dominic*?) and the "*Domenicans*" can hardly be due to a merely typographical error. And there are other more serious indications here and there that the author is not so well informed as he might be. Moreover, the bibliograph given on page six is unfortunately only a list of books of which neither the date nor place of publication is furnished. Such lists are, to say the least, of very little use. It would be hard, indeed, to make a more useless list than that which the author here recommends "for further information." But the sixty-four full-page illustrations which adorn the volume are well chosen and reproduced. There are also several useful maps and good index.

PASCHAL ROBINSON, O.F.M.

A History of the United States for Catholic Schools, by the Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wis. Scott, Foresman & Company, Chicago, New York. Cloth, pp. 673; price not indicated.

History of the United States, by Matthew Page Andrews. J. B. Lippincott Company, Philadelphia and London. Cloth, 378 pages, with appendices pp. i+xlviii; price not indicated.

The first named of these two books is quite remarkable for its inclusiveness in matters Catholic and the second for its exclusiveness in the matter of the pre-Columbian and Columbian voyages of discovery, and both are thoroughly to be recommended for the industry which went into their making, especially in the way of consulting contemporary scholarship. Both histories are current to the year 1914 and are admirably illustrated, the illustrations being, for the most part, quite fresh and well distributed.

Perhaps the most provoking thing about Mr. Andrews' book is the statement in the foreword in which he advances the apologia for his method: "Classroom experience has demonstrated the necessity for extraordinary effort to secure greater continuity of narrative in the treatment of United States history. Commencing with the fall of Constantinople or the birth of Columbus and continuing through a succession of Spanish, French and Portuguese explorers is not truly beginning with the history of the United States as a country founded under other auspices. In a textbook this method has the consequence of confusing the mind of the student with a hundred details of exploration that bear no important part in the development of the United States, however much they concern the settlement of South America or Canada. Frequently as much as one-seventh or even one-sixth of the text is devoted to events preceding the first English settlement. This space may certainly be used to better advantage in the real history of the United States. It is difficult to create, even approximately, a continuous story when the historian is confronted with thirteen different sources in English colonization alone. Therefore, for the sake of clearness, unity, continuity and proportion, the narrative should commence with the first

efforts of the colonization that was destined to shape and dominate the beginning of the republic."

It is indeed desirable that there be greater continuity of narrative in the treatment of United States history, but the present reviewer fails to see wherein such continuity is defeated by including the sources of first knowledge of the North American continent. Granting the difficulty of describing the pre-Columbian and Columbian voyages without confusion in detail, it seemingly invites fresh difficulties to begin with voyages which necessitate constant reference to previous exploration, and which thus constitute possibilities for confusion in the student's mind graver than that thereby sought to be avoided. To be sure, it is a serious fault of proportion to expend as much as one-sixth of a book on the earliest known landings upon these shores. Yet we venture to assert in rebuttal to Mr. Andrews that his secondary school pupils will come up to their university courses in American history with clearer notions of its exact place and part in the world's development if they have even a meager notion of the precise importance of the work of Columbus and his predecessors, a notion which may very well be acquired from any properly constructed text. Certainly to omit the pre-Cabotan voyagers is to make ill use of a wonderfully colored romance, and historians may be thus venturesome only at their peril!

It were ungracious, however, to speak hard words further of a book that endeavors with rather even success to maintain a sense of proportion and a constant fairness, both social, political and religious. Mr. Andrews has accomplished a most commendable secondary school history and is represented by a really worthy book.

"A History of the United States for Catholic Schools" might, with certain allowances for a non-receptive general public, be employed in institutions of education other than those to which it is somewhat restricted by the title. Its method of discussing the history of this country by periods, and indicating these periods quite helpfully in the table of contents, is distinctly praiseworthy, especially since the table of contents of many a history is more vexing than illuminating. The Catholic contribution to each period is presented very completely and is well proportioned, in fact, to a degree that elicited the remark

at the beginning of the present paragraph. Perhaps the private knowledge of the reviewer that the book is the work of several hands made him detect, as the result of closer scrutiny, a different plane of composition in some sections from that in others, the difference lying in historical conception chiefly, and a difference possibly of some helpfulness to the student of a book calculated as a text. The preface to the teacher merits earnest consideration, as it contains some really valuable suggestions in the matter of the proper presentation of a subject so often ill-taught as history. The book as a whole satisfactorily accomplishes its purpose, and in accordance is cordially recommended.

THOMAS QUINN BEESLEY.

In the Heart of the Meadow—And Other Poems by Thomas O'Hagan, with a foreword by Hon. Justice Longley. William Briggs, Toronto. Cloth, pp. 47. Price not indicated.

It is a slender little volume, this fourth offering of Mr. O'Hagan's poetry, and it is constituted of incidental lyrics and several songs written for special occasions. As a fourth volume, it may perhaps fairly be considered as representative of the poet's more crystallized manner and justly be examined as such.

"In the Heart of the Meadow," the poem which gives title to the volume, is a graceful little lyric with a touch of delicate fancy about it, a rather musical rhythm, and a degree of happiness in its diction. The opening stanza is perhaps the best:

"In the heart of the meadow, where Love abides,
And rules his Court as a sceptred King,
Green-clad Knights, with dewdrop helmets,
Pledge their faith and roundly sing:
‘Honor to him, our liege lord King,
Who rules the air and the land and the sea;
His throne rests not on the arms of Empire,
But the hearts of his subjects so true and so free.’"

But somehow an impression of slenderness of poetic material grows upon one as he reads further into the volume, until at the end the songs seem as a whole to be in a very minor key indeed. There is no conspicuous metric capacity evidenced in

any large way, catalectic poetry entering into the lyricism very infrequently, if at all. And there is, finally, no flame in the imagination which informs the more graceful and more poetic of the lyrics, none of that sudden flare of power which one has come to look for as the distinguishing mark of the genius of a higher order. At moments one catches the reflection of it in the poems "The Altar of Our Race," "Ripened Fruit," "Face to Face"—but these songs are only emphasized by the quality of the songs around them. Mr. O'Hagan is happiest in his hours of self-searching, for in such emotion is truly lyricism born:

"The swallows twitter in the sky,
 But bare the nest beneath the eaves;
The fledglings of my care are gone,
 And left me but the rustling leaves."

And again :

"Men call me dreamer—yet forget
 The dreamer lives a thousand years,
While those whose hearts and hands knead clay
 Live not beyond their dusty biers."

Or, finally, in his most outspoken confession of poetic faith :

"But he who builds for future time
 Strong walls of faith and love sublime.
Who domes with prayer his gift of toil,
 Whom neither fate nor foe can foil,
Is doing work of godly part
 Within the kingdom of the heart,
And wins him honor brighter far
 Than ray of light from heavenly star!"

If more of the book were in this vein, its yield of poetic ore would be much higher indeed.

THOMAS QUINN BEESLEY.

The Catholic Educational Review

FEBRUARY, 1916

EDUCATION AS ADJUSTMENT

The higher animal is born into the world possessing instincts which determine for the most part the adjustment of his conduct to his environment. He learns but little from his parents or from the other members of his species. The converse of this is true of man. With the exception of the early days of infancy, during which his conduct is wholly controlled by native instincts, his progressive adjustment to environment is largely the result of education.

Owing to the incompleteness of his physical inheritance in reflexes and instincts, the infant remains for a time peculiarly helpless, but through his own experience and through the experience of others he soon begins to modify his instincts and to build up new modes of reaction to his environments. This process of modifying instinct and building upon it new adjustments to environment is education in the widest sense of that term. The term "education," however, is frequently restricted in its meaning to the process of adjusting the child to its environment in so far as it is deliberately controlled by organized educative agencies such as the school, the church and the home; and, indeed, the term is often used in a still more restricted sense to designate the educative process that takes place in the school which is the social agency organized for the express purpose of adjusting each new generation to the environments, institutions and manner of living established by preceding generations. It is usual and convenient to designate the educative process, in so far as it is deliberately controlled by the school, as formal education, and to refer to the process, in so far as it is controlled by all other educative agencies, as informal education.

The complete system of fully developed instincts which the higher animal inherits from his ancestors fixes his adjustments to his environment and renders them so rigid that but little change or modification is possible either through the experience of the individual or through the conscious efforts of man. Animals in domestication and wild animals may, indeed, be trained to new modes of activity within certain narrow limits, but such training is in its nature very different from that resulting from conscious intelligent action such as is usually involved in the educative process, and the modifications seldom, if ever, perpetuate themselves from generation to generation except through human agency. The real modification of the animal's adjustments to his environment is, therefore, rather a race process than an individual process. It is phylogenetic, not ontogenetic, while the training they take on from human agencies is ontogenetic, not phylogenetic. Various species of higher animals when compared with one another in the quality of their adjustments to environment may be said to be more or less plastic, but, as compared with man, even the most plastic of them are extremely rigid.

The limited range of human instincts and the inchoate condition in which they appear render the human infant plastic. This plasticity facilitates modification of existing adjustments and renders new adjustments both possible and necessary. The quality of plasticity, while possessed by all human infants to a degree out of all proportion to that in which it is possessed by any of the higher animals, is not possessed in equal measure by the various races of mankind nor even by different individuals of the same race or family. Moreover, the quality of plasticity varies greatly at different epochs of individual life, and it is capable of being increased or diminished through educative agencies.

The value of plasticity to the individual and to the race is not fixed or unvarying. It is a potentiality rather than an actuality; its value lies wholly in the fact that it renders new and better adjustments possible. But it should not be forgotten that the acquiring of a new

adjustment is a slow and difficult process. When the superiority of the new adjustment is not sufficient to compensate for the delay and the expenditure of energy involved in its acquirement, plasticity has only a negative value. Were the environments to which human life must be adjusted unchangeable, the rigid instinctive adjustments to be found in animal life would be far superior to the plasticity which characterizes the human infant. On the other hand, when the environment is unstable and particularly when the changes in the environment are rapid and deep-seated, rigid adjustments no longer serve the purposes of life, and extinction of the rigid species is the unavoidable result. Under such conditions plasticity becomes the salvation of the race. The value of plasticity therefore depends upon the extent and the rapidity of the changes which take place in the environment. The more rapid and extensive these changes are the more valuable does the quality of plasticity become.

Probably there has been no period in the history of the human race in which the changes in man's environment have been so rapid or so deep-seated as in our own day and hence there never was a time when the quality of plasticity possessed so great a value as it does today. So necessary, in fact, has this quality become that every element in the educative process must be evalued in the first instance by its effect upon this quality. This truth is constantly reiterated in current educational literature. It is thus stated in an epitome of President Hall's educational writings.¹

"There are three ideals which have prevailed, or do now prevail, in educational philosophy. According to the first, education is at its highest an inculcation of the best traditions of the past. It reveres Greece and Rome, and the purpose of education, according to this ideal, is to bring the child into contact with this ancient life, and enable him to absorb its lessons in such a way as to refine his nature, to set him apart from the common herd as a cul-

¹ Partridge, *Genetic Philosophy of Education*, New York, 1912, pp. 101 ff.

tured man. This ideal has been most consistently represented by that most conservative of all educational institutions, the denominational college.

"The second ideal is represented by the tendency of society to make its schools in its own image, and to measure their efficiency by their success in fitting the child for the domestic, political and industrial life of the present time. This ideal of fitting for the present life, for service in existing institutions, though immeasurably better than that of fitting in accordance with a by-gone past, also brings with it a danger of narrowness and provincialism. It tends to select only such knowledge as the adult mind finds useful for its own purposes, and to neglect the knowledge most suited to the child. It leads to utilitarianism, and is illiberal. Those who thus conceive education place the school organization first and subordinate the individual to it. Citizenship looms large in comparison with womanhood and manhood. Its greatest fault is that, with a definite ideal of efficiency in life work constantly held before the youth, it fits too narrowly for practical tasks. It leads to too early and too narrow specialization of interests, to an over-individualized and selfish life, in which the larger conceptions of manhood are lost.

"But there is a third ideal which teaches that the school shall not be made in the image of the past nor of the present, but shall fit man for the next stage of his development. In the present stage of rapid transition and expansion of our race this ideal of the future must be more dominant than ever before, or we shall deteriorate as a nation and fall behind in the race. Our children must be trained not merely to maintain present civilization, but to advance upon it. We must never forget that the present is not a finality. And, knowing the spirit of the age, we must quite as often oppose it as serve it. Education must always see that no good of the past be lost, but on the other hand it must infuse into youth a deep discontent with things as they are, and it must give ideals leading to the next step in human evolution. That is, education must always fit youth to live in the future, not in the present nor in the past."

The realization of each of these three ideals demands the quality of plasticity in the pupil, but the third aim alone makes the development of the quality of plasticity its direct and immediate object. Whatever may have been advisable in the past under social and economic conditions which were more or less stable, it is evidently no longer wise to rest contented with native plasticity. We must, by every legitimate means in our power, seek to develop this quality of plasticity to the highest possible degree to the end that pupils leaving our school may be able to deal efficiently with the new and rapidly changing social and economic conditions under which they must live.

Plasticity, as we have thus far considered it, is a passive quality. It is the capacity of the individual to take on modifications to his existing modes of activity and to establish entirely new modes of activity to meet new and changed conditions. But adjustment as the end and aim of education means very much more than this. It means the power to change and dominate environment quite as much as the power to dominate and change the individual. Indeed, plasticity as a vital power should include this positive faculty, this ability to change environment in many ways so as to make it meet the needs of self. Adjustment means changes both in the individual and in his environment, and education, to be efficient under present conditions, must develop in each individual this two-fold power.

Adjustment implies a process of fitting things to each other so that they may work harmoniously towards the attaining of their several aims, thus preventing the thwarting of their several aims through mutual opposition. Static, unchangeable bodies can never adjust themselves to each other or to anything else. Now when we speak of an individual adjusting himself to his environments our language suggests that the environments are fixed and unchangeable, and that the individual must conform his actions to these changeless things as if the world could not be altered and that he must do all the altering on his own part. If this implication were true

"man would be compelled to eat the food that nature in her wild state produced for him. He would have to find shelter in the caves and dens which he found ready to hand, or seek a temperature where the winds and weather would be tempered to him in his nakedness."¹

The facts in the case show the contrary of these suppositions to be true. Civilized man, at least, is satisfied with nothing as he finds it. In whatever environment he is placed he at once sets to work to modify it so that it may more adequately meet his needs. In fact, he never permits nature in her relationship to him to work out her own unmodified designs, for his highest good is not secured through her unaided efforts; his aesthetic need is not satisfied by nature's product. He is forever reconstructing and remaking his environments whether physical, aesthetic, social or intellectual. None of these things are "static in his hands or unmodifiable or permanent in their original forms. His spiritual and physical needs, not the environments, are the really permanent things in the adjusting process. Adjustment, then, does not mean that the individual fits himself into the world so much as that he makes the world fit him."²

However much we may emphasize one or the other of these factors in the process of adjusting man to his environment, the fact remains that it is the business of education to help the child so to modify himself and so to modify his environment that the one may be properly adjusted to the other. It is the business of education so to strengthen the will, so to clarify the intelligence and so to preserve the plasticity of the individual, that he may conquer his environment and permanently conquer himself.

The only surprising thing about this educational doctrine is that so many educators of our time seem to regard it as a new thought, whereas it is the very central thought of Christianity. Never in the history of the human race has there been a better illustration of this two-fold conquest than was given to us by Jesus Christ and by

¹Cf. O'Shea, *Education as Adjustment*, New York, 1905, p. 99 ff.
²Loc. cit.

His followers. Who so well as they knew how to conquer self and the world in which they lived and bend it to their purposes? The Church taught the wild nomadic tribes the arts of peace by which they subdued the primeval forest and built up the institutions of Christian civilization. She taught the degenerate pagan to conquer his passions and to use the rich cultural treasures which he inherited from Greece and Rome in the work of reconstructing society. She led man in his conquest of physical nature, in his conquest of the seas and in his discovery of unknown worlds. She furnished him with the ideals and with the inspiration which found expression in the fine arts, in sculpture, in painting, in architecture and music in poetry and *belles lettres*. Nor did she content herself with guiding man in his conquests of an external world. She taught him the art of so modifying and refining his own nature that the result was a St. Benedict, a St. Francis, a Bayard.

It is true that evangelical Christianity seems to have forgotten the Church's steady progress in the conquest of the world and in the conquest of human nature, and would lead its votaries back to the unchanged and undeveloped conditions of Gospel days. The Catholic Church, however, whether threatened from without or shaken by storms and convulsions from within, never forgot the Master's command to go forward into the newness of life. She never forgot her divine mission to grow and develop as the mustard seed, meeting each new condition with new adjustment, both by modifying the modes of her own reactions and by modifying man in his social and economic life. The denominational college may, as President Hall says, seek to confine the present within the limits of the past, but in so doing it is neither true to the example of the Church nor to the command of Jesus Christ Who bade His followers "Follow Me and let the dead bury their dead." Jesus frequently warned His followers against rigidity and against the danger that lurked in obedience to the unchanging forms of their local customs. The Jews of His day could not understand His demand for change and modification in what

seemed to them to be fixed and rigid because of its divine origin, nor could they understand the message to His apostles "I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all things . . . and the things that are to come He shall show you."⁴ But the apostles and their successors inherited the Master's spirit and made His command their rule of life.

St. Paul, writing to the Corinthians, reminds them that "the letter killeth, but the Spirit quickeneth." And the Church today, as in all her history, stands forth the best existing embodiment of plasticity. She manifests, as no other society ever manifested, the power of adjustment to changing environment. Hers is not, and never has been, a weak yielding to environmental forces. She still retains the divine secret of adjusting herself to environment and adjusting her environment to self so that she may continue to live in all climes, under all forms of government, and minister to all mankind. She is not passive, nor rigid, nor local, and the educator who would understand the inmost meaning of the quality of plasticity as the crowning glory of life cannot do better than to study it as it exists in the Church. There he will learn the meaning of adjustment as a conquest of self and a conquest of environment such as will lead to the fulness of life both here and hereafter.

When Herbert Spencer defined life as the continued adjustment of internal to external relations he put into new phrase a thought expressed by Aristotle more than two thousand years ago. Whether or not this be regarded as an adequate definition of life, it certainly expresses one of life's most characteristic features. It is only another way of saying that if any species of living being is to continue to exist its members must escape the destructive forces in their environment, and they must find food upon which to exist, to grow and to reproduce themselves. Now these primary vital functions can continue to be performed only on condition that the creatures obey the laws that govern the world in which they live, a thought which might be expressed equally well by saying that the continued

⁴ John XVI, 18.

existence of a species demands the adequate adjustment of its members to the environment in which they live.

The history of life upon the earth shows us that whenever the environment has remained unchanged for a long period of time the forms of life that dwell in it gradually become adjusted to it. Variations in the direction of more advantageous adjustment are preserved while all other variations are eliminated, until in the course of time a practically perfect adjustment is reached. This adjusted form is then transmitted to each subsequent generation. Sameness of type in structure and function is thus secured and the species is rendered rigid. Thus the environment of the globigerina in the deep sea is practically the same today as it was in the ancient chalk seas, and the structure and habits of the globigerina have remained practically unchanged throughout all this period of geological time.*

Whenever serious environmental changes occur, all species of beings that are unable to change in structure or in function or in both, so as to meet the demands of the changed environment, must cease to exist. The geological record reveals the fact that nature has pronounced the death sentence upon innumerable forms of life which have failed to adjust themselves to a changing environment. Rigid species are produced in a long continued changeless environment, and they can exist nowhere else. When such an environment finally undergoes any marked change, the rigid species which had inhabited it become extinct. On the other hand, a slowly changing environment, by continually modifying its standard of selection, tends to produce plastic forms. The plasticity thus revealed, however, is a characteristic of the race rather than of the individual, and the adjustment is consequently a slow process, and when the environment changes rapidly the tendency to extinction in all the forms which inhabit it is pronounced. This statement holds true whether we accept the theory of natural selection, the theory of Mendel, or any other theory which may find favor in the biological world. The emphasis will change

* Cf. Huxley, *Dis. Biol. Geol.*, New York, N. Y., 1894, 1 ff.

according as our theories change, but the fundamental fact remains unaltered that rigid species inhabit unchanging environments and plastic species dwell in changing environments.

It should be further noted that the relation between plasticity and the character of the environment applies not only to the structure of animals but to their mode of action. The conduct of the individual animal is governed almost wholly by a body of organized instincts and reflexes which it inherits from its ancestors. This circumstance renders education both unnecessary and impossible to the mere animal. It is true that the conduct of many of the higher animals is susceptible of modification within very narrow limits through experience and through imitation, but except in cases of training under domestication such changes are comparatively insignificant.

“The continued adjustment of internal to external relations” does not express the sum total of the adjustments which exist between living beings and their environment. Life in all its forms acts upon its environment and is modified by it. Vegetation modifies the climate; where it is abundant it increases the precipitation and prevents rapid evaporation; and a prolific animal species reduces the quantity of food in the environment and frequently alters the conditions of its attainment. The beaver builds its dam to facilitate the capture of food; the muskrat builds its house to secure a modified climate in which to live; but it should be observed that the intelligence governing these various modifications of environment is not the intelligence of the individual but the intelligence of the Creator, which thus finds expression in the organized instincts of the species to which the animals in question belong.

It is true, however, that the lower forms of life possess very little power of modifying their environment, and in consequence the adjustment of the living being to its environment in all the forms of life below man is chiefly a process of change in the living being. But in man these conditions are reversed; adjustment in his case is largely concerned with modifying environmental conditions, and

a large and important part of the work of education consists precisely in equipping each individual with such a knowledge of nature and her laws as will enable him to conquer her and to subjugate her forces to his will. It should be further observed that while plasticity in the forms of life below man is chiefly a race characteristic, in man it is chiefly a quality of the individual. In spite of the long history of civilization, each individual human being still comes into the world with an extremely limited power of conquering his environment, and were it not for the social inheritance which he as an individual acquires through educational agencies he would be more helpless in the all-important work of adjusting himself to his environment than many of the higher animals.

In spite of the importance to man of learning how to modify his environment it would be a grave error to assume that the business of education consists wholly in this. "Is not the life more than the meat and the body more than the raiment?" It is much to be able to conquer environment, but it is a much greater privilege to be able to conquer oneself. The growth of intelligence, the strength of muscle and the persistence of will power required to conquer environment have a value in themselves which is much higher than the value which they possess as means of modifying an outer world. Nor does education concern itself alone with the development of these powers. It must aim at bringing about a multitude of subtle internal changes in feeling and emotion, in volition and insight, which are not immediately related to an outer world. The business of education is indeed to equip man for an outer conquest, but it has a still higher mission to transform the inner man and bring him into conformity with the ideal of perfect manhood revealed to us by Jesus Christ. Christian education at least should be conscious of its redeeming mission. It must never forget that its chief business is to transform a child of the flesh into a child of God.

Individual plasticity and its correlative, education, are characteristic of man. To these qualities he is indebted in large measure for his superior power of adjusting him-

self to a rapidly changing environment and for his power of adjusting his environment to his own needs.

As in the case of the young of other animals, the human infant inherits a body of organized reflexes which govern his vegetative functions, but the more complex reflexes and instincts by means of which the young animal secures adjustment to his environment are in the case of the human infant largely atrophied. A set of suitable adjustments of the individual to his environment must be built up in each single member of the human family. The building up and perfecting of the adjustments as well as the imparting to muscle, to will and to intelligence the power to modify environments in suitable ways is included in the work of education.

Plasticity as the mere absence of adjustment is in itself not an advantage to the individual or to the race. The individual is, in fact, rendered helpless in the absence of adjustments. It is the absence of such adjustments that renders the human infant unable to walk at birth, and for a considerable time thereafter to procure his own food, or to preserve his own life. The advantage of plasticity lies in the fact that it renders it possible through education to build up in the individual a set of habits or of acquired adjustments to present environmental conditions instead of instincts, which merely perpetuate inherited adjustments to the environmental conditions of the past. Now if education did nothing more than to reinstate in each individual the adjustments of his ancestors, plasticity would be a serious handicap and instinct would be superior to education, both because of its greater economy and because of the greater perfection in which it transmits the ancestral adjustments.

From considerations such as those here set forth it follows that if the ideal of the denominational college is, as President Hall asserts, "to bring the child into contact with this ancient life and enable him to absorb its lessons in such a way as to refine his nature, to set him apart from the common herd"—if it is to do this and only this, then the denominational college is neither true to the Christian ideal of education nor can it meet the demands of modern times.

Chinese education does, in fact, furnish an excellent illustration of the failure to comprehend the meaning and advantages of individual plasticity, and it furnishes at the same time abundant evidence of the arrested development that must always result from the failure of education to take advantage of the opportunities which individual plasticity offers to bring about those new and appropriate adjustments which are called for by new situations and changed environments.

The Chinese concept of education is revealed in the initial sentence of one of the Confucian texts. The purpose of Chinese education is to train each individual in the path of duty wherein is most minutely prescribed every detail of life's occupations and relationships, and these have not changed for centuries:

“1. The sovereign king orders the chief minister to send down his (lessons of) virtue to the millions of the people.

“2. Sons, in serving their parents on the first crowing of the cock, should all wash their hands, and rinse their mouths, comb their hair, draw over it the covering of silk, fix this with the hairpin, bind the hair at the root with the fillet, brush the dust from that which is left free, and then put on their caps leaving the ends of the strings hanging down. They should then put on their squarely made black jackets, kneecovers, and girdles, fixing in the last their tablet. From the left and right of the girdle they should hang their articles of use; on the left side, the duster and handkerchief, the knife and whetstone, the small spike and metal speculum for getting fire from the sun; on the right the archer's thimble for the thumb and armlet, the tube for writing instruments, the knife-case, the large spike, and the borer for getting fire from wood. They should put on their leggings and adjust their shoestrings.

“3. (Sons') wives should serve their parents-in-law as they serve their own. At the first crowing of the cock, they should wash their hands, and rinse their mouths, comb their hair, draw over it the covering of silk, fix this with the hairpin, and tie the hair with the fillet. They should then put on the jacket and over it the sash. On

the left hand they should hang the duster and the hand-kerchief, the knife and the whetstone, the small spike, and the metal speculum to get fire with; and on the right the needle case, thread, and floss, all bestowed in the satchel, the great spike, and the borer to get fire from wood. They will also fasten on their necklaces and adjust their shoestrings.”⁶

All the advantages which human nature offers through individual plasticity are here set aside because of undue reverence for the past. Chinese education has preserved for nearly three thousand years a petrified civilization. It would have been an advantage to the Chinese had their conduct in all the details of their life been regulated by instinct as it is in the case of the bear or of the wild pigeon.

Education among the Chinese, during all of the long period which has elapsed since Confucius, has attempted nothing higher than that which is accomplished in the higher animal by instinct, viz., the transmission to the offspring of each generation the ancestral modes of activity in unchanged form, and it is very seldom indeed that ancestral forms of conduct can be as faithfully transmitted through education, which is necessarily largely external in its operation, as through instinct, which is bound up with the physical organization of each individual.

In so far as any educational institution, be it a denominational college or State school, approximates the Chinese ideal, in that same measure does it sacrifice the advantage of individual plasticity, which is, in so many respects, the greatest gift which nature has bestowed on man.

It is the business of education to seek to conserve all that is good in the past, but it lies no less within its scope to meet the new conditions and the new environments with new adjustments. “Therefore everyone instructed in the Kingdom of Heaven is like a man that is a householder who bringeth forth out of his treasure new things and old.”⁷

There are sins against plasticity, deeper than those

⁶ Muller, Sacred Books of the East, v. 37, p. 449.

⁷ Matt. XIII, 52.

committed by the Chinese. There are educators in our midst today who, speaking in the name of science without scientific justification, would turn our children back to the ideals of the Pleistocene man for the models on which to form their growing minds; and even were these educators to hasten the child forward over the long stretches of time that have supervened, it may be questioned whether their speed in this march would enable them to reach even the Confucian ideal before the end of the plastic period of childhood had been reached.

While it is true that individual plasticity facilitates development and renders it possible for the race to make more progress in one generation than it could have accomplished during long ages through heredity and race plasticity, while it is true that individual plasticity renders education both possible and necessary, nevertheless it must not be forgotten that education as it proceeds necessarily limits individual plasticity by building up habits similar in nature and function to instincts, constituting, as they do, more or less permanent adjustments of the individual to his environment. With the progressive formation of habits which are absolutely indispensable to effective living, there must always be a corresponding diminution of individual plasticity.

In spite of the many resemblances which exist between habits and instincts, as fixed modes of activity they differ in at least three important respects: (1) Habits should be adjustments to present conditions, whereas instincts perpetuate adjustments to past conditions which no longer exist. (2) Habits are acquired in the life of each individual through individual effort, whereas instincts come up out of the past and are inherited ready made. (3) Habits are not deeply rooted and they are consequently subject to facile modification, whereas instincts lie close to the heart of life and strongly resist alterations of any sort. They do, in fact, chain the present to the remote past.

The plastic period of the individual is a period of mental development and it is confined to the morning of life. It is the seed time which determines, in a measure, the

fruitage of adult life. The longer the period of plasticity the more the individual may profit by education, and where education is absent, as among savage peoples, the period of plasticity is shortened. As civilization has developed and become more complex, as its products have become more numerous and more varied, so has the period of individual plasticity been extended until now, in the case of the more favored individuals at least, the period of individual plasticity has been extended over some thirty years of individual life. Plasticity is greatest during childhood and it gradually disappears as adolescence ripens into maturity. The length of the plastic period varies not only between the savage and the civilized man, but even between individuals living in the same civilized community. The plastic period is comparatively short in those individuals who are denied educational advantages and who at an early age are left to their own devices. Such individuals exhibit a shortened plastic period while they also fail to reach the higher plane of civilized life. From this it may be seen that education not only presupposes plasticity, but that it tends to increase it and to prolong it, and it may be further concluded from the evidence at hand that the effect of education, as measured by the increase and prolongation of plasticity, depends upon the ideals embodied in the educational method in question.

THOMAS EDWARD SHIELDS.

A NEW SCHOOL FOR OUR TEACHERS¹

Gibbons Hall at the Catholic University is as fine a piece of Tudor-Gothic architecture as one would see in a summer's day, and it seems this is to be the prevailing note in the scheme of buildings that are rapidly rising around the edge of the campus facing the massive pile of McMahon Hall where students and lecturers most do congregate. But the hour we like it best is in the summer evenings, when the Sisters are out for their recreation stroll, and the lights begin to flicker in its diamond-leaded panes, and the big stained glass portal throws out a soft blaze of color and the evening settles down serenely on its gray turrets. It is a beautiful promise of what we all hope may be a fairer future. The Dining Hall, or Graduates' Hall, more properly speaking, and the Chemistry Hall follow out the same artistic scheme, Albert Hall is to be removed and replaced eventually by the completion of other buildings of the same architectural type.

It was a Sunday morning that we walked into the quadrangle, silent and deserted, and began to look around for the trim little chatelaine of the place, Mrs. Ford, who, they say, missed her girlhood's vocation, to be set down in widowhood by a special Providence in the Catholic University. We have heard of her motherliness to the University boys during the winter, doubtless no exaggerated story, but we know at first hand what she is to the Sisters' Summer School, when she stands on the steps at mealtime in her fresh white frock, and smilingly rings a bell as big as herself to call the weary, hungry Sisters to their dinner. Mrs. Ford, Rev. Father McVey and Rev. Father Tierney are familiar figures in the domestic aspect of the place. Who so kind as Father McVey for every business emergency, while Mrs. Ford is ever ready with good advice and cheery help in case of illness, at the same time that her nod controls the fifty colored servants of the institution.

¹This article appeared in the San Francisco *Monitor* shortly after the close of the summer session of the Sisters College, August, 1915. We believe it will prove interesting reading for the 600 pupils of last summer's session as well as for all those who hope to attend the summer session in 1916, and we think the article is well worth reading by everyone interested in the noble work being done for Catholic Education by our teaching Sisterhoods.—THE EDITOR.

Perhaps the best point of view for the first glimpse of the two hundred and ninety-four Sisters of the Summer School is in the handsome dining-room where they are seated, eight at a table, enjoying the relaxation of congenial company and are served excellent meals in very good style. Every sort of costume seems to be there, blue habits, brown habits, black habits and white, and every possible shape of guimpe and bandeau and cap. No milliner's array was ever quite so varied, so astonishing, and certainly none so modest. Each year the general relationship among the Sisters seems to be more cordial. Here names mean very little to us. We know everybody by face alone. Sometimes we study for hours with Sisters whose names we scarcely remember. Next year they greet us as long-lost friends and we are so glad to see them. When one day we took courage to pipe up at lecture with a question, startled indeed at the sound of our own voice, a group of Sisters waited for us outside the door with an ovation. "Oh, thank you so much for asking that question! We were all so anxious to know it." No messenger service having yet been provided by the authorities, it was not long before a general self-constituted commission seemed to be established, and we would hear an unfamiliar feminine voice calling along the third floor corridor of Gibbons Hall: "Are there any Franciscans up here?" "Yes!" from several voices under the student lamps in various rooms. "You'll find them five doors below." "There's a special delivery for them; I thought I'd bring it up." "Oh, thank you, thank you, Sister, etc." Then the voices, dwindling, die into the distance.

One evening we met at the gate an aged little Sister of St. Joseph, all the way from Florida. She had just completed her forty-fifth year of teaching, so she said, but what she did not tell so widely was that out of the forty-five there had been fourteen during which she had never for a moment been without a pain in her poor little head. "I have just written home," she told us; "and I told them 'I have never seen such piety and such courtesy.'" Her remark truthfully characterized the Summer School. We had about sixteen secular women among us, mostly teachers. One little woman fell ill and had to go home before the session was over. It was a good thing she went,

for if she had not died from her own symptoms she probably would have died from company and kindness: it seemed everybody was taking care of her. There never was a more honest place in all the world than the Sisters' Summer School at Washington; honest even about books and umbrellas, and that is honesty indeed; so it was with rueful faces we found this year that iron gates had been set up at the library door, and that there were whispered witty excuses about the habit covering a multitude of books. No, no, indeed, not to us the blame. You could lay your umbrella down on any bench or corner, you could leave your books under any tree, and twenty-four hours later there they were just as you had left them. Moreover, on the Bulletin Board were tacked all sorts of small articles, rosaries, pencils, gloves and other valuables, that had gone astray and were clamorously appealing for their owners. No one would have them.

At early dawn the prayers began. You could perform your exercises to suit yourself and no one paid any attention to you. Some went down in small companies and groups to fulfill their Rule devotions in the chapel. Some went out into the campus—frail-looking city Sisters—and walked in the fresh morning air, where green trees were all about, and the charming birds of Brookland were blithe at their singing. Others still crossed the street to the chapel in the stately Dominican House of Studies, whose doors stood always wide for the Sisters, the white-robed monks moving about ready at any hour of the day to minister so kindly to our needs, and the gracious Prior, Very Reverend Michael Waldron, lending himself untiringly to the spiritual hospitalities of the place. It was there we could go when we were tired, or a bit discouraged in the hard work of the hot day, and the angels know what the peace of that beautiful chapel brought us. The angels know, too, the crowning peace of the evening Benediction when the air stood hushed with the worship of our many hearts all beating in one great impulse of love and sacrifice. At the Dominicans' there were two Masses every morning and a stream of Communions—and a Mass and many, many Communions in the chapel over at Gibbons Hall. It did not seem to enter anybody's head to talk before breakfast. If we went

outdoors we passed silently the silent figures of those who had shared our study lamp or our evening merriment the night before. In the early morning everybody was intent upon God.

At breakfast we became alive to the work of the day, and at a quarter to eight the long stream of sober-garbed figures, alert with life and good spirits, and quaintly armed with book-satchels and umbrellas, wended its way up to McMahon Hall for the five steady hours of Lecture. Somebody remarked that the distance was a quarter of a mile—but three miles and a half on a hot day. Most days in Washington we found were hot. In after years, when we are old and shall have subsided into our obscure corner of the community room of an evening with our knitting, we will look over our glasses and tell the glib young Doctors of Philosophy around us how “in our day” that was an old red brick wall, blazing hot, without any shade trees, and how we gloried in toiling up it on a scorching day to hear Doctor Pace or Doctor Shields or Doctor Turner or Doctor McCormick, and how cheap we thought it at the price, and how a young Sister had a heat stroke in the chapel that very night and still it did not daunt us!

The mail is delivered at McMahon at eight and ten a. m. in a delightfully naïve fashion. At first we felt timid about elbowing into the crowd, to peep over somebody’s shoulder for our own name on the piles of letters, but gradually we got into the family spirit. Some Sister would meet us half way up the campus with “Aren’t you Sister So-and-so? Well, there’s a letter up there for you marked, ‘Deliver at the earliest possible convenience.’ Have you seen it?”

At eight a. m. the gong clangs out and woe betide the late-comer. This is the hour of the Fountain Pen. The lecture system prevails. There is great scribbling and scrawling of notes. Any timid Sister who might previously have feared she would betray her ignorance in the company of such learned heads soon finds she can fairly luxuriate in her ignorance and scribble away with the liveliest. To be sure, after six weeks the examination is likely to betray her, but meantime she has had every chance to learn, and the spirit of ready helpfulness and simplicity among the Sisters of her class will be to her fresh surprise and stimulus. One day we passed a shady

nook where six Sisters of entirely different Orders were seated three on a bench, knees to knees, merrily studying aloud together their Science lesson for the examination. Indeed, no one can tell the B. A.'s and M. A.'s from the uninitiated. Last year we were associated for some weeks with a delightful unassuming woman who wore the habit of some rare Order before we found out that she had degrees from the University of London besides several places in Canada and the United States; one Sister said she was hoping for an R. I. P.; and on the Fourth of July a very large, imposing looking Sister was solemnly invested without the aid of the Professors with the insignia of the Doctorate of Music, the same being a cocked hat made of manilla paper, craftily combining patriotism and mirth with the prevailing spirit of intellectual aspiration.

Of course Mathematics, Science and the Languages are conducted at the University in the usual catechetical fashion or with long hours of laboratory work and short weekly tests. The authorities limit to four the number of courses in which a Sister is permitted to obtain credits, but even so, the afternoon and evening hours till ten o'clock are all too short to cover the amount of study required. Indeed, the emulation is almost too contagious. We soon felt as though everybody around us was accomplishing far more than we, and it was hard to resist the sweep of the impulse. One must learn to be sensible and not to undertake too much, and to secure for oneself the needed hours of rest, which can very well be done, as the rooms are comfortable and you can have as much privacy as you wish.

One of the great advantages of the Summer School is that you are aloof from the usual distractions and detentions of home-occupations and your entire time is divided between prayer and study. It is wise to have pretty well mapped out in mind beforehand the course and the amount of work it is desired to accomplish, otherwise the student wastes much time in getting her bearings. A little anxious-faced Sister was once seen wandering around disconsolately for some days looking for advice from the Board—which, however, never turned up. “I can't find any Board but the Bulletin Board,” she complained. Another difficulty which it is to be hoped will some

day be surmounted is the general haziness about the books needed for the summer work. You do not know until you get there what books will help you, and then you waste both time and money securing them.

As yet the professors find it necessary to encourage to the utmost the rare attempts at class discussion. It will take a long time for the Sisters to get accustomed to the sound of their own voices in the lecture room, although there is the kindest approval from all sides. The only really successful attempt at discussion takes place in the group outside, at noon or evening, gathered about Doctor McCarthy, the brilliant lecturer who holds the Knights of Columbus' Chair and whose lectures on American Constitutional and Political History have aroused the greatest enthusiasm among the teaching Sisters. Somebody meets Doctor McCarthy out on the brick walk and asks him where she can find an account of the powers of the English House of Lords, and in a trice there are half a dozen Sisters enjoying a discourse more interesting, if possible, and more unselfishly unwearied than that of his lecture hour itself. To hear Doctor O'Connor interpret Homer, to hear him read the majestic lines, even to catch the fragments of Greek life and thought with which he interpolates his Greek Grammar lessons, is a special sort of education in itself. And so it might be said of Doctor Hemelt in the English, of Reverend Doctor Fox in the Logic, and, in fact, of all the splendid men of the University, who labor along so devotedly during these hot weeks for the success of the Sisters' work. It is really pathetic to see, and magnificent in its way—this Summer School at Washington; these women, many of them pale-faced from the year's work in parochial class-rooms, toiling away at their books during the vacation time of rest, all too brief indeed, that the great cause of Catholic education may be furthered to the utmost of their frail power, that past standards may be raised, and that the Catholic people of our land, loyal to our Sisters for generations, may be given the very best in soul and intellect. The battle of right living is to the strong, and this is the training school.

One course what excited notable interest this summer was the practical exposition of Doctor Shields' Primary Methods

by Sister Carmencita, an Ursuline of Cleveland, Ohio. About a dozen little children were gathered in from Brookland, little ones who had never been to school, and in one afternoon-hour daily for the six weeks of the summer session, Sister Carmencita taught them in presence of a large class of Sisters and often indeed in the presence of the professors of the University themselves. It was astonishing to see what results could be obtained in so short a time. Everybody was interested in this experiment. Mrs. Justine Ward came over from New York to be present. It was she who, with Reverend Father Young, S. J., had recently issued the original Primary Music Course, to correlate with Doctor Shields' First Book. Miss Maladey, Supervisor of Singing in the Pittsburgh Public Schools, conducted the musical training of the children in conjunction with Sister Carmencita's work, and held large classes in the Sisters School for the purpose of teaching this same Primary Music Course. Sister Carmencita's class-room was a center of interest, and, in fact, when it had been thoroughly noised abroad as to just what was being done, the little Sister's friends had to form a sort of bodyguard around her, for at all hours the primary teachers from all over the country were hovering around her like bees looking for just the special honey they were after! The Shields Method has been adopted throughout the Cleveland Diocese under the direction of Reverend W. A. Kane, the energetic Superintendent of Parish Schools.

Another of the advantages of which we are always more or less conscious at the Summer School is the feeling of security. In the first place, there is a Catholic atmosphere constantly around us. One cannot help realizing the soundness and stability of the teachers, and it is such a comfort after our perpetual clash with doubt and irreligion in the field of American Education. When the professor says, "This is false; this is not true," we know exactly what we have and can rest satisfied. One feels that the teachers and the taught are all part of one solid, substantial system which rests on a basis of truth far deeper than the foundations of the University. Then, too, under our roof is the Blessed Sacrament; high in the corner room in that building over yonder the Sisters of the Perpetual Adoration have a tiny chapel which has been so adapted that

each of them may spend her Hour of Watching undisturbed while the others are busy at lecture or study. Next door to us is the Paulist Mission House, where we are sometimes admitted for Benediction. Across the street is the Dominican chapel. High on the hill behind Divinity Hall is Holy Cross College and beyond it the Marists, where lives our eminent psychologist, Reverend Doctor Dubray—and indeed it was to him we owed one of the very finest of our Sunday evening sermons this year. Then you can have a seven-minutes' ride on the car to the beautiful Franciscan Monastery Church, which makes you think you are in Europe, for the altar stands out under a great canopy at the cross section like St. Peter's, and the monks sing from a distant gallery overhead like the Spanish chapel in Paris, while from all four ends of the church you can see the elevated figure of the priest at the Great Sacrifice. Twelve minutes down Capitol Avenue brings you easily to the Jesuits', where you find Masses at convenient hours and every courtesy, and thus you find religion on all sides of you at the Summer School. One of the Sisters happened in at Trinity College and was invited to Benediction. Coming home she found herself in time for Benediction in our own chapel at the University. After supper she went across the street with the rest of us to Benediction at the Dominicans'—and then she sat down and wrote home that she believed she would Major in Benedictions!

On Saturdays and Sundays Reverend Father McVey arranged the morning devotions so as to give the Sisters a needed rest; and on Saturdays they went out in small parties to see the Capitol, the Congressional Library, the State Buildings, and National Museums, and such other points of interest as are of educational value. This year a party went one morning by special privilege to the Corcoran Art Gallery under tutelage of Mr. Frederick Murphy, the Art Instructor at the University, who is likewise the gifted architect of Gibbons Hall. Some of us went over to visit the brave little buildings of the Sisters College, about a mile from the University. We found two very pretty cottages provided with every modern convenience, and a temporary frame structure combining dining-hall, lecture rooms and chapel all in one, and, best of all, the

foundations for the new building now in course of erection, which is immediately to complete accommodations for sixty resident Sisters. At present the Sisters are required to take their meals at the common dining-hall. The site of the Sisters' College is full of possibilities for comfort, retirement and beauty. In their winter's work they are quite removed from the University and they are gradually accumulating an equipment entirely their own.

Rev. Doctor Shields gave us several important talks this year on various problems that confront the Sisters' College and the Affiliated Schools. But the crowning event of the Summer School this year was the gracious little visit paid us by His Eminence the venerable Cardinal Gibbons, who came over from Baltimore one very hot noon and gathered us all into the Assembly Hall to give us his kind encouragement and blessing. Rev. Doctor Pace presented him to us with the dignified simplicity so natural to him, and the Cardinal addressed us a few words—the eve it was of his eighty-first birthday—and then we went one by one to kneel and kiss his ring and feel the personal hand-clasp of a man whose lifework inspires and consoles us and in whose true spiritual eminence all our country is blest.

AN URSULINE OF BROWN COUNTY, OHIO.

AENEAS SYLVIUS, RENAISSANCE POPE AND EDUCATOR

Rome of the Renaissance was never more exultant than on the day Aeneas Sylvius, Cardinal of Sienna, was elected Pope. The festivities continued into the night, when bonfires were kindled, and the city towers illuminated. "Old people declared that they had never seen such an outburst of rejoicing in Rome." So it was also in Sienna and in Corsignano, the Pope's birthplace, and, in fact, throughout Italy, Venice and Florence alone excepted. The Imperial Court also rejoiced, and with special reason, for the Emperor's former secretary and intimate friend now occupied the supreme chair of Christendom.

Aeneas Sylvius Piccolomini, Pope Pius II (1458-64), had been throughout his public career a humanist. As a youth in the University of Sienna he had fervently responded to the new spirit then swaying all Italy. In spite of the fact that Sienna was not among the foremost Italian cities in the Revival, he became infatuated with the ancient classics. His first literary efforts betrayed this: they breathed a devotion to the ancient Latin poets possible only to an enthusiastic follower of the Renaissance. The two years spent under Filelfo, then lecturing on Greek at Florence, confirmed his early tendencies, and extended his field of study to include the older classic tongue, then also undergoing a revival. His training was, so to speak, completed when, through Filelfo, he made the acquaintance of such leading figures in the literary movement as Aurispa and Guarino.

Although Aeneas had, in accordance with his father's wishes, prepared for a career in law, like so many of the humanists, he chose a field which appealed more to his literary and forensic tastes. He entered public life at the age of twenty-six, holding a typically humanistic position, that of secretary to Cardinal Capranica at the Council of Basle. Unfortunately for Aeneas this position arraigned him on the side of those who opposed the election of Pope Eugenius IV. At the Council he left the service of this prelate to accept similar offices consecutively in the suites of the Bishops of Freising and Novara.

In 1485, after a sojourn in Florence with the latter bishop, he returned to Basle as the secretary of Cardinal Albergati, the Legate of Eugenius IV. These various offices brought him the widest diplomatic experience. He was sent on important missions to Germany, where he was later to become so well known, France, and as far as Scotland. It was, however, at the Council of Basle that his ability first won wide recognition, and his fame was established among churchmen and statesmen as a diplomat, orator and writer. During the many years he was identified with it he held the most important literary offices in the gift of the Council.

Aeneas sided with the French party after the dissolution of the Council by Eugenius, and believing the General Council superior to the Pope, a doctrine which he afterward thoroughly repudiated, he remained in Basle. There is no doubt but that he promoted the election of the anti-pope Felix V, who rewarded him with appointment as Apostolic Notary and afterward Secretary. Incidentally, it was when his party sought recognition of their choice of pope by the Emperor that the greatest literary distinction of his career came to Aeneas. He was one of the representatives of the Council chosen to present the case to Frederick. The Emperor took the occasion of Aeneas' presence to do public honor to his learning, literary power and distinguished reputation. In the presence of the Court, and with all the solemnity of the old Roman emperors, he crowned Aeneas Poet Laureate.

It was no surprise, consequently, when in November of that same year (1442), the poet accepted the office of Imperial Secretary. With this he abandoned the cause of Felix V, and, like the Emperor, assumed a neutral attitude. For some time afterward his interests centered more in literary than in diplomatic pursuits. Although Aeneas was a sort of apostle of the literary Renaissance, his efforts in its behalf were not eminently successful at the northern court. He missed there the cultural and literary associations of his former environment, of those intimate and kindred spirits who made up the "Academy of Basle." In the North, however, he came to regard more favorably the cause of Eugenius IV, and within three years had accepted him as the lawful Pope. A diplomatic errand in 1445 offered the occasion of his formal submission to Eugenius. In

a dignified and characteristic address at his reception he described his error in supporting the cause of Felix, and with his usual candor, gave the reasons for his neutral attitude.

"I did wrong," he said, "but I erred with many men of high reputation. I followed Julian, Cardinal of St. Angelo; Niccold, Archbishop of Palermo; and Ludovico Pontano, Apostolic Notary. These men were regarded as the very eyes of the law and the masters of truth. Need I speak of the Universities, or of the other schools, of which most were against you? Who would not have gone astray in such company? But when I discovered the error of the Baselites, I confess that I did not come over to you, as most did. I was afraid of falling from one error into another, as one escapes from Scylla to be caught by Charybdis, so I joined the camp of the neutrals. I was unwilling to pass from one extreme to another without taking time and reflecting. But, as I heard more and more about the points of difference between the Baselites and your legates, it became clear to me that the right way lay with you." The Pope, convinced of his allegiance, not only pardoned him, but entrusted to his care the affairs of the Holy See at the Imperial Court. This was in 1445.

In 1446 the world that had known Aeneas Sylvius as the diplomat and the statesman, was unprepared for the news of his entrance into clerical ranks by the reception of the subdiaconate. He was then 41 years of age. The step was indicative of a spiritual change in him. He became a priest soon afterward on the occasion of an embassy to Rome. In the following year, 1447, Pope Nicholas V elevated him to the episcopate as Bishop of Triest, allowing him to remain in his official capacity at the Court. By the same Pontiff, who had come to admire him greatly, he was made Bishop of Sienna in 1450, the year in which, through favor of the Emperor, he entered the ranks of the nobility.

It is remarkable how much broader and nobler his interests became upon his entrance into ecclesiastical life. His activities, as well as his aims, were thereafter truly characteristic of the churchman; he was no longer merely the servant of the Emperor, but of the universal Church, and the champion of all her great Christian causes. His experience and ability made him her spokesman on more than one occasion. When Europe was

threatened with a Turkish invasion, the voice of Aeneas was the one constantly raised to awaken the Christian princes to a consciousness of the danger. This was the theme of his oration at the coronation of Frederick III, and on it he spoke at every important diet and assembly for the next few years. In fact, his life work as a churchman was the organization of another crusade, for the rescue of the Holy Places and the protection of Europe. This was undoubtedly one of the reasons of his appointment as legate to Bohemia, Moravia, Silesia and Hungary, and of his choice as cardinal by Callixtus III.

From the day of his election as Pope, Pius II had one great design, namely, to overthrow the Turk and prevent his further conquest of Europe. This was his master thought; it dominated his mind and governed his actions during the six years of his pontificate. Literary and artistic interests he never entirely lost, nor abandoned, but all else became subservient to this. The humanists were disappointed that he did little in comparison to Nicholas V for the literary movement, but to Pius II liberal patronage of the arts of peace was impossible when all his resources were needed for a holy war. His pontificate, which was one long struggle to arouse the Christian princes and to secure a united army, to organize a successful crusade, left little opportunity for the patronage of literature. Pius II did, however, show his appreciation of the literary movement, and, even in his busy reign as Pope, found time to continue his writings.

Few Popes, if any, have displayed greater versatility as a writer. Among the productions of Pius II are found a large number of poems, the efforts of his earlier years, historical and biographical treatises, an important geographical work, an autobiography, a drama, and a novel. His letters alone number 414 in the Basle edition of his works (1571). In educational influence his *Asia* should rank among the important works of the century. Christopher Columbus is said to have used it in his historical and geographical studies. From him have come, furthermore, two treatises bearing directly on education; one, in the form of a letter addressed to the

Archduke Sigismund (1445), and the other addressed to Ladislas, the King of Hungary and Bohemia.¹ The latter is the more comprehensive and important of the two.

Ladislas was only ten years old when Aeneas addressed him this treatise. He had been brought up in the court of Frederick III and was consequently well known to the Bishop, as was also Kaspar Wendel, his tutor. Aeneas evidently hoped to encourage the boy in his studies and tasks, and so add to Christendom a learned and virtuous ruler. Ladislas did not live to fulfill the hopes expressed for him. His reign was cut short by his sudden death at the age of eighteen. The treatise, however, like many others of the time, was prepared not merely for the benefit of the prince, but for general reading. It is of importance in showing the interest of an experienced statesman in the training of youth, and it has the unique distinction of expressing the views of the leading churchman of the time on a question then of the greatest educational concern, namely, the place of the classics in the school curriculum. Some of its noteworthy points will be here indicated.

The Renaissance revived interest in training the physical man. "Both body and soul, the two elements of which we are constituted," says Aeneas, "must be developed in boys." He does not depreciate intellectual or moral formation, but nevertheless he takes up the physical first. One is struck by the remarkable resemblance between his expressions on this point and those of Locke, the distinguished advocate of physical training among English educators. He aimed at producing vigorous habits of body that would last throughout life. The boy is to cultivate a certain hardiness, which rejects excess of sleep and idleness in all its forms, for a delicate or soft upbringing enervates both body and soul. So he would have him discard such luxuries as soft beds, or the wearing of silk instead of linen, next to the skin. He should indulge in games, all sports, in fact, that his fancy desired, unless they were

¹The latter appeared in the Basle edition of 1551, and with some additions in that of 1571. A translation of the earlier edition is now accessible to English readers in Woodward's *Vittorino da Feltre and Other Humanist Educators*. The German rendition by Galliker, *Aeneas Sylvius Traktat über die Erziehung der Kinder* (Vol. II of *Bibliothek der kathol. Pädagogik*) is based upon the fuller version of 1571. Citations in this article are taken from the edition of 1571.

immoral. "I entirely approve that you with one of your equals engage in ball playing," he said after generously recommending play for recreation and excitement.

The treatise also provides that special military training necessary for the prince. It is characteristic of the writer that he should even in this instance refer to that noblest duty of the Christian prince, which, as Pope, he preached so constantly—participation in a holy war. "It will often be your lot," he says, "to fight against the Turk." He would not recommend physical training, however, merely as an expediency, or for vocational purposes alone, but chiefly because it secured the healthy play of the bodily organs and established the constitution. He regarded play and recreation as fundamental requirements of nature. "The life of man, like that of nature, is divided between alternations of effort and repose, thus: watches and sleep, peace and war, summer and winter, day of labor and day of rest; for the necessary condition of work is rest. "Laboris condimentum est ocium." So there should neither be too much toil nor too much rest. He treats at length of moderation in food and drink, with especial reference to the habits of meat-eating in the North, which were beyond the comprehension, let alone the approval, of the Italian.

It is gratifying to discover how well balanced is his conception of the relative values of the physical, intellectual and moral elements in training. Like Vergerio, another humanist educator, Aeneas is far from vague on this point. When treating of the mental endowments he insists that with knowledge must go excellence; with wisdom, personal worth. Philosophy and letters are in consequence the important studies for all, not merely for princes, for they enable all to see the realities and appreciate the worth of the world around them. Literature, which with him comprehended history, was a necessary guide to the meaning of the past and a right estimate of the future. "Every age is blind, if it is without literature." Over and above knowledge, however, is character training. Of its excellence the prince should have no doubt. "Learn and remember well: the one sure and stable possession with the living and the dead is character."

In the sections which follow may be seen the importance

he attached to oratory, eloquence and dignified expression in speaking and writing. One cannot read far without recognizing many of the recommendations of Quintilian, or without understanding that education, as well as literature, underwent a real Renaissance in the fifteenth century. The Roman orator or public man was again the ideal of the educator, with, of course, a broader intellectual equipment and a higher moral standard of excellence.

It was natural that Aeneas should treat extensively of grammar as the basis of a literary training, for with him it is "the portal to all knowledge whatsoever." This section of the treatise will obviously interest the philologist more than the general student of the history of education.

One question, and that of vital importance in the fifteenth century, is therein decisively treated. It alone would have justified the production of the treatise, for it places on record the attitude of the churchman on the humanist educator's most difficult problem, namely, the teaching of the pagan classics to Christian youth. Many churchmen had opposed the educational Renaissance wholly on the ground that its culture was from a moral viewpoint unfit for the younger generation. They were partly right, for undoubtedly some of the humanists, in their enthusiasm for the classics, had shown little discrimination or prudence in the educational use of them. They failed to safeguard the Christian spirit and standard of morality when making the young familiar with ancient ideals of thought and life. Become pagan themselves, they spread a pernicious and demoralizing influence.

Aeneas Sylvius recognized this, however, as an abuse. He could see the human beauties of ancient literature, and believed in the possibility of coordinating the new culture with the Christian ideal. He was, in consequence, somewhat impatient with those who decried the cult of the classics altogether. He knew that in recommending classical poetry he would have many opponents in the North, many who would, and actually did, quote even Cicero, Plato, and Boethius in support of their position, and who would banish the very names of the poets from Christian society. Such zealots made a pretence, according to Aeneas, of preferring the theologians to the poets as proper reading for youth. Shallow-minded and superficial,

they apparently forgot, he says, that the Fathers of the Church did not hesitate to quote from pagan poetry, and so sanctioned its study; they even set up their authority against that of St. Paul, who availed himself of Epimenides to enforce a doctrine. If they condemn the classics for the errors they contain, how, he asks, shall we treat the masters of theology? "What heresy has not found its beginning with them? Who propagated Arianism? Who separated the Greeks from the true Church, if not the theologians?"

In this matter the humanist follows the advice of St. Basil, given in the fifth century, for the direction of Christian youth. He does not contend that all the classics are suitable to the youthful mind, no more than all the theologians are suitable to the Christian student. With St. Basil, he is to leave on one side their beliefs and superstitions, their false ideas of happiness, their defective standard of morals, and to accept all they can render in praise of integrity and in condemnation of vice; or, with St. Jerome, while reading the ancient poets, he is to absorb the things of life and beauty, leaving that which is but idolatry, error, or lust, to pass to its natural decay. In short, Aeneas would take from the classics whatever is excellent and tends to build up character.

Of more than historical interest is his valuation of the different authors and terse description of their characteristics. If a clear, definite purpose be necessary in all study, Aeneas' student had that need well supplied in reference to each author read. The teacher of the classics today will undoubtedly be interested, and perhaps instructed, in reading his direction on this point, for every author's place in the curriculum was justified by a distinct purpose, as it should be in any modern arrangement of a classical course.

It remains but to note that in his curriculum the author gave history a conspicuous place; retained geometry and astronomy as necessary disciplinary and practical subjects, and ranked philosophy above everything else. He did not become unbalanced or fanatical in his devotion to letters, and while his course of study was eminently humanistic, the older subjects remained to round out and complete a liberal education.

If in Aeneas Sylvius, as Pope, the humanistic world was, as

noted above, disappointed, it should be remembered that from the moment he took the papal chair other and graver interests than those of literature filled his soul. The danger threatening Christendom made him not only anxious, but determined, to have another crusade. For its promotion, Pius expended the best of his efforts, and, in order to take personal command of it, he gave the last of his failing strength. He died at Ancona when the fleet he labored to equip was finally ready to sail, and his great project died with him, because of the disunion and intrigue of the Christian powers.

During all his struggles, however, Pius II did not lose interest in the Renaissance; the treasures of antiquity were sought out by him and often personally studied; but his slender resources and the needs of the crusade made patronage like that of his predecessors impossible. His favor of Flavio Biondo, and Giantonio Campano, and patronage of many others, whose lives were worthy of association with the Papal Court, lend weight to the view that jealousy dictated the attacks made upon him by disappointed humanists. There never was, however, any doubt of his viewpoint on the position of the humanities in education, nor of his zeal in encouraging and directing the right training of youth.

PATRICK J. McCORMICK.

STRATFORD-ON-AVON, PAST AND PRESENT

In the history of a town whose name is synonymous the world over with that of an immortal son, there are two epochs: the past—the days that were until his birth; the present—the days that have been since then. Stratford and Shakespeare are well nigh interchangeable as place names, though of the two it is the second that confers the glory. It is the poet's birthplace, it drew him back again from London in his maturity and prosperity, it is reflected again and again in his works, it held the loyalty of his imagination and affection, and any one of these things endows the ancient neighborhood with keenest interest. The sum of them is endless fame. The sum of them, too, bulks very large in the total Shakespearean biography, not perhaps so very apparently as concerns the tangible and immediate details of the poet's actual passage through the tangled scheme of life, but certainly very tangibly and immediately as regards the unapparent, subtle influences which made for the formation of his surpassing mind and genius. Through these influences did Stratford-on-Avon and its environs find voice in his poetry, and because of these does it in large measure possess a past and present.

Not that the town itself is undistinguished in its antiquity—it would have to be a very new place in England indeed for that. It is rather that the past is constituted not only of concrete days and deeds, but also of less outward things, of the habit of mind and the attitude of soul of a people, of the inherited imagination and temperament wrought by nature and religion through long generations, of the received and accumulated spiritual power which will blossom some lovely morning from unsuspected soil into the roses of Shakespeare or of Francis Thompson. Into the past of tangible things you may be able to trace plainly and definitely the ultimate source of the material of their art, but if you will find the well-spring of their genius, it is into the other past that you must look, the past of inward things. Out of it, by slow degrees, by little and by more, the light dawns until its towering flame makes other light seem dark, while men almost forget that ever it had cause, so eternal is its glow. Yet cause it has,

cause it must have, since genius, in all ways else a law unto itself, in this is subject to the immutable canon by which nature had its being. It need not be an immediate past—very often it is not, for Providence chooses its material when and where it will. Out of the past it must come, however, and when it comes the present has begun!

There were three periods of Stratford's past up to its present which began in the April of 1564, the periods of Roman, of Mediaeval, and of Reformation England. As its name implies, Stratford stands at the point where a *street*, or paved Roman road, centuries ago, led down to a ford or passage across the Avon. In prehistoric times, the neighborhood had been the home of the tribes that made the barrows and the stone circles, and heaped up the great "lowes" or "graves," some of which in later times became the meeting places for the open air courts, or "Hundreds," where the sheriff transacted the affairs of a district. It was the course and disposition of the various military roads of the province of Britain that determined the choice of Stratford as a military station. The Fosse Way, the Watling Street, and the Ryknield Street were the great highways of the province, and by their intersections and branches they completely enclosed the woodlands of Arden. At Bidford-on-Avon there was a fort on the Ryknield Street, and upwards of ten miles away, at Halford, there was a post where the Fosse Way crossed the Stour. "If the wild tribes of Arden were to be kept in place, it was necessary to occupy their passage of the Avon at Stratford and to make a junction between the two northward lines; and this object was attained by driving a road from Bidford and Alcester to Stratford, and thence across the ford to the station on the Stour. This, we suppose, must have been the time when Stratford first began to exist as a village, with a guardhouse, a posting station, and such other subsidiary dwelling places as would be required."¹

In *Cymbeline* Shakespeare has made repeated allusions to the Ryknield Street, though it is very improbable that he personally gave any credit to the Romans for the building of the military roads. In his day it was the popular belief that the Britons had been civilized ever since the arrival of "Brutus the Trojan,"

¹"William Shakespeare: His Family and Friends," by Charles I. Elton, p. 68.

long before King Lear had set up his throne in Leicester; and according to Geoffrey, of Monmouth, both Lear and Cordelia were dust when the first stone was quarried for the walls of Rome! It was Mulmutius who was the royal road maker, he who

“made our laws,
Who was the first of Britain which did put
His brows within a golden crown and call’d
Himself a king.”²

And the Milford Haven of the third and fourth acts of *Cymbeline* is on the western extension of the Ryknield Street in Wales.

Onward through the centuries there came a day when Stratford formed part of a large agricultural property belonging to the Crown of Mercia, a monarchy possibly fused from the loose material of a number of independent states. By the middle of the ninth century Mercia had become a dependency of Wessex, under Ethelwulf, father of Alfred. Shortly before the year 840, the King of Mercia had deprived the Bishop of Worcester of several valuable estates, which were only recovered by a heavy ransom. Five years later the Bishop found a way of recouping his loss by asking the King, at the Yule Feast in Tamworth, to give up to his church at Worcester the estate which had once belonged to an old monastery at Stratford-on-Avon. This the King did, declaring the land to be free “from all exactions, great or small, known or as yet unknown, so long as the Christian religion shall remain among the English in this island of Britain.” The Stratford estate remained in much the same condition until the reign of Edward the Confessor. “There were three farms in hand, as part of the demesne, and the priest had another for his glebe; there were about half a dozen laborers with allotments belonging to their cottages; and the rest of the parish was worked in common field by twenty-one men of the township. We hear besides of the mill, rented of the Bishop for ten shillings in money and a thousand of eels, and of a great meadow by the river more than half a mile long, and about two furlongs in breadth.”³

²*Cymbeline*, III, i, 60-63.

³Elton, op. cit., p. 74.

It was not until the beginning of the twelfth century that Stratford assumed the appearance of a town, under the administration of the then Bishop of Worcester, John de Coutances (1195-98), who, in 1196, had the fields east of Trinity Church laid out in streets and building sites. Each plot was to have a frontage of some 57 feet and a depth of 195 feet, and was to be a freehold, held of the Bishop in burgage-tenure, at a ground rent of a shilling. It is interesting to note that when the size of a plot was in any way altered by the opening of a new street, the ground rent was scrupulously altered in proportion. Curiously enough, Henley Street itself grew out of a short cut to the Market Cross, and caused new frontages to be made, so that when, a century or so later, John Shakespeare sold a strip of land half a yard wide to one of his neighbors, though it was only 28 yards long, it ran through from the street to the highway, an example of the manner in which the topography of cities can alter almost unrecognizably. When the dramatist bequeathed this part of his Henley Street property to his sister, Joan Hart, its yearly rental was 12 pence. The strip which John Shakespeare had sold, tiny though it was, had reduced the rental by one penny!

The Bishop obtained the grant of a Thursday market for his new town and in the following centuries Stratford became quite remarkable for the number of its fairs. Bishop William de Blois (1218-36) set up St. Augustine's Fair, which began on May 25, the eve of the Saint's commemoration, and lasted for four days. Bishop Walter de Cantalupe (1237-66) established the Holyrood Fair, beginning on September 14, the feast of the Exaltation of the Cross, and continuing for two days. Bishop Giffard (1268-1301) obtained leave to found another, to be held on the eve, day, and morrow of the Ascension; while Bishop de Maydenston (1313-17) added still another, to be begun on St. Peter's and St. Paul's Day, June 29, and to continue for the following fortnight. Throughout the whole of the district the Bishop of Worcester had a certain criminal jurisdiction, the return of writs, and the regulation of the sale of bread and ale. He had a gallows for the execution of thieves, and a prison in the town. He had also the right of free-warren over his lands in the parish of Stratford. There is one item in this extent of authority which may seem simple

upon its face, but which, in that rural country, and in the heartier day of Stratford's past, was of genuine importance to the welfare of the community and its good health—the regulation of the sale of bread and ale. The franchise was known as the Assize of Bread and Ale, and the supervision was entrusted to an official known as the ale-taster, whose duty it was to see that the brewers and bakers furnished wholesome commodities either at or under the statutory price. John Shakespeare was appointed one of the ale-tasters for the borough in 1557, under Queen Mary, a fact of first significance as to his religious belief at the time. And it may be of further interest to note the practice, references to which you will still come upon in our own day, of setting up a signal outside the ale shop when a supply of clear, sheer ale had been laid in, the signal being now a wooden hand, again an ale stake, or, most picturesque of all, an ivy bush! There is something irresistibly charming about the simple, merry spirit of the times which went about their business of life in such frank, sincere, often whimsical, always fundamentally religious fashion! It is a spirit that was only a little sapped by the virus of the Renaissance, and a spirit that did not complete its reaction from the Reformation until the stodginess of the Victorian era and what Mr. Chesterton, with delicious irony, has termed "the Victorian compromise." One likes to think, and one may earnestly believe, if the new tone in the greater English literature of our time, and especially the poetry, is prolonged, that the day is close at hand when it will be again, as once it was, "merrie England."

It was merry England that built the Stratford parish church, and in this part of Stratford's history we are coming closer to its civic as distinguished from its historic past, a distinction shortly to be made plainer. It is probable that the parish church was begun about the first decade of the thirteenth century, if not much earlier. It was altered and considerably improved by John de Stratford, Archbishop of Canterbury, about 1332, the south aisle being added, together with the Chapel of St. Thomas of Canterbury, in which the Archbishop established a chantry, served by five priests. There was a local devotion to the Martyr, a devotion which probably accounts for the large fresco, once existent in the Guild Chapel, showing the murder of the Saint before St. Benedict's altar in

the transept of Canterbury. In the reign of Henry VI, the chantry was turned into a college and the Warden and Priests were endowed with an estate of about 70 pounds a year. Ralph de Stratford, Bishop of London, another eminent townsman, towards the middle of the century built the college house for the priests, while Dr. Thomas Balshall, Warden in the reign of Edward IV, helped to improve the church, rebuilding the admirable choir entirely at his own expense. Dr. Ralph Collingwood, Dean of Litchfield, in the reign of Henry VIII, provided an endowment for four children, who were to assist as choristers in the daily service. Their home in the daytime was the college, where they waited on the priests and read aloud at meals; they were forbidden to go to the buttery to draw beer for themselves or anyone else; and after their evening lessons they were conducted to their dormitory, hard by the church. It was not very long afterwards, however, that this college, by now completed, came to ruin with the rest of the religious foundations, and disappeared out of English history.

In mention of the Guild Chapel we have come to the very heart of Stratford's pre-Reformation life—its religious aspect. The town apparently came into existence around a monastery; its municipal foundation was under episcopal direction and its commercial development into a considerable market and fair place was secured through the same authority; about the Guild of the Holy Cross its social and religious life was centered; it is a consistent, continuous development, and, finally, it is not only Stratford's, but likewise William Shakespeare's *immediate past!* The Guild seems to have been founded as early as the reign of King John, and the Corporation of Stratford are in possession of literally hundreds of charters, grants, agreements, and Papal briefs and indulgences relating to this foundation through the whole period between the accession of Henry III and the establishment of a new guild under Henry IV. It may be interesting to observe that among the rules of the old Guild of the Holy Cross—which may be found in "Documentary History of English Guilds," Early English Text Society, 1870, pages 211-25—was an ordinance to the effect that every brother and sister had to contribute towards the expenses of a love feast at Easter. To this feast they were to bring a great tankard, and all the tankards were then to be filled with ale and given to the poor.

In the reign of Henry IV the irregularity in the original license, due to uncertainty of diocesan jurisdiction in such matters, for awhile brought the Guild into difficulty with the crown over the title to various properties. Upon petition, however, the King allowed the reconstruction of the fraternity, under title and in honor of the Holy Cross and St. John the Baptist, with power to choose a master and proctors, and to appoint two or more priests to celebrate Mass and other services, and to pray for the souls of the King and Queen, and the benefactors and brethren generally. Robert de Stratford, the famous pastor of the town, who later became Chancellor of Oxford, Bishop of Chichester, and twice Chancellor of England, had the same energy in quiet surroundings and in a comparatively small responsibility as he did later in the fourteenth century, when intrusted with the cares of university and State. He undertook the paving of the town. He obtained numerous privileges for the Guild, and among other things, prevailed upon the Bishop to include its brethren in the Augustinian rule, with permission to wear the dress of that order. Permission was obtained to build a chapel and an almshouse, and, in fact, the brotherhood was known for some time after Robert de Stratford's death as the Hospital of the Holy Cross. The chapel, which he built, remained unaltered for almost two centuries, until the new chancel was found to be too small for the numbers of the new foundation. In the vicinity of 1445 the present chancel was erected, and the nave was rebuilt by Sir Hugh Clopton. About the body of the chapel there ran a fresco of the Dance of Death, while the walls were beautified with paintings of the elevation of the cross and there were niches with images as well. It is uncertain when the frescoes, and paintings, and images were erased from the chapel. Possibly they were destroyed under the Protector Somerset; perhaps they survived until the year of Shakespeare's birth and were obliterated when the chapel was desecrated. There is an entry in the borough records for 1564 of a payment "for defacing images in the chapel," a silent, enduring record of rebellion, rebellion that somehow always wreaks its blind fury first of all upon *beauty*, since beauty is the denial of its own proud and ugly purposes. When the church was restored in 1804, the remnants of the frescoes were uncovered beneath their Reformation paint

and whitewash, some too much decayed by damp to receive other kindness than being covered up again, while others were in nearly perfect state. Of those in the chancel, many parts, especially the crosses, had been mutilated with some sharp instrument, and so irreparably beyond "restoration." It was a very sorry spectacle, indeed, but it bespoke eloquently of a time when love, and art, and service went into the making of that oratory a house befitting to the host that dwelt there. It bespoke a day neither past nor present, but eternal, the day of those who build in faith, and strength, and humility, and in the high devotion of their souls.

There is only one gleam of light through the chilling fog of fanaticism that rolled over Stratford and blotted out the beauties it could not destroy, the fact that the Royal Commissioners, in their return of the chantries and fraternities made to the crown in 1546, reported the chapel to be of value to the comfort and quietness of the parishioners and thereby saved it from the otherwise inevitable demolition. "In time of sickness," so the return ran, "as the plague and such-like diseases doth chance within the said town, then all such infective persons, with many other impotent and poor people, doth to the said chapel resort for their daily service." There were other aspects to this charity, described by Leland in his *Itinerary* (Hearne's edition), among which were "a grammar school on the south side of this chapel, of the foundation of one Jolepe (i.e., Jolyffe), Master of Arts, born in Stratford, whereabout he had some patrimony; and that he gave to this school. There is also an almshouse of ten poor folks at the south side of the chapel of the Trinity, maintained by the Fraternity of the Holy Cross." It was Thomas Jolyffe, a member of the Guild, who, by his will in February, 1482, gave certain lands in Stratford and the neighboring Dodwell to the brethren on trust for "finding a priest fit and able in knowledge to teach grammar freely to all scholars coming to him, taking nothing for their teaching." It was a free school in the most proper sense of the word, the teacher being at liberty to teach grammar quite at his own discretion, while the founder's liberal endowment made it possible to secure a respectable income for the master by deed, the children consequently receiving instruction gratuitously. When the Commissioners of Somerset paid their

visit they found that one of the five priests was "the schoolmaster of grammar," and "upon the premises is one free school, and one William Dalam, schoolmaster there, hath yearly for teaching £10 by patent." There is a marginal note in the report to the effect that the school was considered to be well conducted and consequently excepted from the general confiscation. At that time, too, the almshouses were maintaining upwards of twenty inmates, and the number was not altered when the trust of the property was transferred to the corporation which, by the time of Elizabeth, had completely replaced the Guild in the civic life of Stratford. The transfer of the property, to speak in circumlocution, from the Guild to the new corporation, meant the passing into the hands of the new civic government by decree established, of the Guild estate, the lands left for the maintenance of the school, and the college property, which carried with it the rectory of Stratford and the surrounding seven hamlets, and many other ecclesiastical perquisites of revenues and tithes. The new governing body, raised up by Edward VI about a fortnight before his death, was not headed by a mayor, as in ordinary instances, and, in fact, it was not until the renewal of the charter in 1674 that Stratford enjoyed full local self-government under its own mayor and corporation. As first established, the corporation was headed by the bailiff, in theory a servant of the lord of the borough, and in fact responsible for collections of rents and maintenance of seigniorial privileges. Ultimately the lordship of the borough was vested in the crown, and when John Shakespeare was chosen as high bailiff in 1568-9, he became not only a local official, but also a servant of the Queen.

Upon the transfer of the property, the old house by the chapel where the brethren held the Easter feasts and the five priests had their residence, was turned into a town hall and was used henceforth as if belonging to a borough whose public affairs had been managed by a merchant Guild. There was a large hall on the ground floor, and there, in the days of Shakespeare's boyhood, came companies of players, whose performances the little fellow in all likelihood saw and enjoyed most hugely. School was then most probably kept in the chapel, and it is there, if anywhere, he acquired the fundamentals of his Latin and his Greek—his grammar, to whom afterwards mankind at

large was to be a textbook with nature, and genius the instructors.

Such was the community into which the dramatist was born, part of a well-organized place, a place at once civic and rural, a place in which inevitably he would inherit a keen instinct for order and degree, little taste for revolution and less for rebellion, at heart aristocratic in that the highest and the best would carry home to him in the fullest its appeal. Heine recognized that "the popular faith of the Middle Ages, or Catholicism, was gone as regarded doctrine, but it existed as yet with all its magic in men's hearts, and held its own in manners, customs and views." And Carlyle, thinker that he was, could not escape the same conclusion: "In some sense it may be said that this glorious Elizabethan era, with its Shakespeare, as the outcome and flowerage of all which had preceded it, is itself attributable to the Catholicism of the Middle Ages. The Christian faith, which was the theme of Dante's song, had produced this practical life which Shakespeare was to sing. For religion then, as it now, and always is, was the soul of practice; the primary vital fact in man's life. And remark here, as rather curious, that Middle-age Catholicism was abolished, so far as acts of Parliament could abolish it, before Shakespeare, the noblest product of it, made his appearance. He did make his appearance, nevertheless. Nature at her own time, with Catholicism, or what else might be necessary, sent him forth; taking small thought of acts of Parliament. King Henrys, Queen Elizabeths go their way; and nature, too, goes hers."

In every way were the forces of nature and of religion converged in the centuries before his birth to form the rich current of Stratford's past. Look into his plays and you will find the story writ there everywhere. Contrast them in their tone and spirit with the work of predecessors and contemporaries if you would know how little this man from Warwickshire was interested in the success of the Reformation. The history of his own shire, however, was quite another thing. His very earlier plays begin with the Wars of the Roses, something more than a mere accident indeed. Many of the historical scenes were almost unquestionably familiar to him, and where more naturally his point of departure than this native field.

He never lost his love for it; compare him with his friend, Ben Jonson; compare the Warwickshireman with the Londoner, and you will realize keenly where each heart was most at home. Never, in any of his plays, does Shakespeare show such knowledge of London as Jonson does, say, in "Bartholomew Fair." On the other hand, which is the surer and more sympathetic sportsman of the two? Which is vastly the superior in the use of terms and the imagining of metaphors from the customs and practices of falconry and the chase? Shakespeare, surely, and by a very long way, for out of the mind of his young manhood come these tumbling fancies, rich and varied, and all of them an intimate part of Stratford's past.

"In truth, if you would enjoy the sports of the field in their seasons, no better spot on earth need have been desired three centuries ago than the neighborhood of Stratford-on-Avon. There every variety of sporting country was to be found: 'frith,' or woodland; 'fell,' or open field; and 'wold,' or open, forest-like land. On one side of Avon lay the frith, or woodlands of Arden, and on the other a richly cultivated fell, or open champaign country. 'Warwickshire,' writes Camden, 'is divided into two parts, the Felden and the woodland, i.e., the champion and woody country, severed in some sort by the River Avon.'"

Let us, then, with Camden, take a view of the woodland which (he tells us) lay north of the Avon, occupying a larger extent, being for the most part covered with woods, though not without pastures, cornfields, and iron mines. Arden was in Shakespeare's time a district throughout which were scattered survivals of the primeval forest which once clothed the English midlands. The Britons retreating before the advancing Saxon, found shelter in its fastnesses, and the names by which the physical features of the country are still known, bear witness to their presence. In their tongue, the river which separated their retreat from the open country is Avon, and the forest fastness is Arden. . . . The British woodland gave its name to a family of gentle birth, of which some branches were rich and powerful, while others approached in condition to the yeoman, with whom they intermarried; for the wife of John Shakespeare, of Stratford, was Mary Arden, daughter of Robert Arden, of Wilmcote.

Arden was never a forest in the legal sense of the term. Nor was it in the sixteenth century a continuous tract of woodland. Towns and villages had come into existence, whose names still tell the tale of their woodland origin: Henley-in-Arden, Hampton-in-Arden, Weston-in-Arden. Towards Stratford the country had been gradually cleared. Leland, who travelled from Warwick to Stratford about the year 1553, describes the country through which he passed as for the most part under cultivation. Had he held a northward course, he would have emerged from Arden only to reach the open moorland, which is now the Black Country, and guiding his course by the fires of the iron workers, he would have come upon a town not long afterwards described as "Bremicham, swarming with inhabitants, and echoing with the noise of anvils."

It is a pleasing illusion to imagine that Shakespeare chose as the scene of his most poetical comedy the woodlands of his native Warwickshire, linked with the memories of his early youth, and associated with his mother's name. It is an illusion, for we know that the scene and plot of *As You Like It* were borrowed from Thomas Lodge's novel *Rosalyn*, published in 1590, the Arden of which is the Luxembourg Ardennes. Shakespeare's Arden is peopled with inhabitants of English birth. But the fact that William and Audrey are of Warwickshire, does not prove that they inhabit an English forest; for was not Anthony Dull, constable, of Navarre; Autolycus, of Bohemia; Dogberry, of Messina; and Nicholas Bottom, of Greece?

But it really matters little whether Shakespeare thought of the Warwickshire Arden when, by the alchemy of his mighty genius, he transmuted into an immortal drama Lodge's perishable tale; pretty and full of quaint conceits, but writ in water, and only remembered, or worth remembering, as the quarry of Pentelicus is regarded because of the glory of the Parthenon. Shakespeare did unto Lodge's Arden as he would have done unto the desert of Sahara if the exiles of the novel had happened to wander thither; he filled it with the creatures of his native midlands."⁴

It was not an angling country, and there is little reference to that delightful pastime in the plays: but everywhere there

⁴D. H. Madden, "The Diary of Master William Silence," pp. 168-9.

is the thrill of the hunt and the tang of open weather in an open country, and of these could only a Warwickshire man, who knew and loved the sport, write as Shakespeare has written. Too, he was one who evidently was fond of strength and brightness in his trees and flowers. His daffodils are the old Crusader's daffodils; the bright, jewelled Crown Imperial, the great Mary-lilies, and the golden Flower-de-Luce probably swayed with the breeze in his garden, in the after years; the bold oxlip caught his eye rather than the blossoms of the pale primroses; and yet, tenderly, he could love violets for their marvelous sweetness, "sweeter than the lids of Juno's eyes." It was to Stratford and to Warwickshire that he came back from London, ripe with years and honors, to settle down to pleasant ease in a spot where no happier qualities of English countryside could be found: "gentle undulation of wold and wood, groups of ancient trees, long lines of hedges, slow winding rivers under overhanging branches and loitering in places of immemorial shade; stately homes, rich in association with men and women of force or craft, or possessed of the noble art of gentleness in ungentle times; a low, soft sky, from which clouds are rarely absent, and an atmosphere which softens all outlines, subdues all sounds, and works effects of light and distance. As far as the eye can reach, the landscape is full of a tender and gracious beauty. Nothing arrests and holds the attention, for the loveliness is diffused rather than concentrated; it lies like a magical veil over the landscape, concealing nothing, yet touching everything with a modulating softness that seems almost like a gift from the imagination. In mid-summer, when the grain stands almost as high as a man's head, the footpath which runs through it can be traced as far as the eye can see, so sharply cut through the waving fields it is. Those winding footpaths, which lead away from the highroads and into the heart of the country, are nowhere more alluring to the eye and the imagination than in Warwickshire. They make chances for intimacy with the landscape which the highways cannot offer. The long traveled roads are old and ripe with that quiet richness of setting which comes with age; they rise and fall with the gentle movement of the country; they are often arched with venerable trees; they wind up hill and down in leisurely, picturesque curves and lines; they cross

slow-moving streams; they often loiter in recesses of shade which centuries have conspired to deepen and widen. That Shakespeare knew these paths into the realm of the imagination, there is ample evidence; that he was familiar with these byways about Stratford is beyond doubt."⁸ In spirit he probably looks down upon them now and realizes that the heart and soul of his countryside is still the same. For this is the present Stratford and its environs, a new city of tourists and pilgrims to a poet's shrine, but a city old in spirit, for it is old in history, yet young in spirit, for it is young with Shakespeare's immortality!

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⁸Hamilton Wright Mabie, "William Shakespeare, Poet, Dramatist and Man," pp. 58-60.

EDUCATION UNDER THE LIBERALS IN CENTRAL AMERICA

Spain and her colonies have always been more or less influenced by France. French literature, French philosophy and French morals have profoundly influenced the Spanish colonies and produced their effects, both good and evil, but unfortunately the good effects were often superficial and transient, while many of the evil effects remain. Voltairianism, for example, the biting, aggressive Voltarianism, which was so fashionable in France and Spain in the latter half of the nineteenth century, soon ran its brief course in the mother country. A single generation had scarcely passed before France had forgotten the author and despised his teachings, but Voltairianism, with all its bitterness, still influences the educated elements of society in many of the Spanish-American colonies. It is still corroding the heart of society in these countries and producing its deep social unrest and promoting destruction of the social and religious order of society.

When in the closing decades of the last century, France undertook to laicize her public schools, the Latin-American republics promptly followed her example. The Governments in these countries took over to themselves absolute control of public education. Thus, briefly stated, it would seem that the Spanish colonies did nothing more than follow in the wake of France, that they merely took over to themselves the political movements which were worked out in the older countries. But a closer acquaintance with the two situations will show how utterly different they are, one from the other.

In France the movement which resulted in laicizing the schools was ushered in by the usual noise and clamor of the liberal and anti-clerical press. Screaming headlines accused the Church and her control of education, as the potent causes of the darkness of the dark ages. Ignoring all facts of history, this press reiterated with passion the usual calumnies which declared that the Church was incapable of educating the masses and that she was ever opposed to general education among the people.

In France and in Europe generally the reaction was strong

and swift. The utter falsity of the calumnies circulated by the liberal press was soon pointed out by able Catholic writers, and, indeed, fair-minded non-Catholics, whether Protestant or infidel, hastened to disavow such patent falsehoods. It was shown that precisely the opposite of these statements was abundantly proved by historical evidence. It was shown that the Church was the principal, almost the only factor in general education in the Middle Ages. If, as it seemed to many, the State should now take over the control of education, the reasons for this must be sought in present conditions rather than in the history of the past. But in Latin-America the march of events was very different. There were present few Catholics, who, by their scholarship, could refute with authority the anti-clerical slanders, and the few who were really capable of rendering a public service in the interests of historical truth could not find the means of doing so, for the only liberty allowed the press was liberty to attack the Church. And indeed, in many Latin-American countries the liberty of speech and the liberty of the press is still construed in this manner. If we add to this the fact that the education of the clergy was frequently limited, both along lines of general culture and particularly along scientific lines, it may readily be understood how the constant repetition of the ancient calumnies were gradually transmuted into the fixed anti-clerical prejudices of the "intellectuals."

The Catholic press of our own day is doing something towards the dissipation of the deep-seated anti-clerical calumnies, but there still remains much to be done in this direction before we shall have heard the last of these calumnies from amateur scribblers and semi-educated college and university students. The fight for freedom and truth, which is being waged by our Catholic press, must be reserved for future discussion.

In Costa Rica and Honduras the secularized school system has been in force for some forty years, with results that are pitiful, when judged even by the admissions of anti-clerical educators. In Costa Rica the government appointed commission after commission to investigate the causes of the failure of education in the country. In Honduras the attempt was

made to remedy the situation through the introduction of new school programs, but the results were not noteworthy. In spite of these efforts, students and studies still remain far behind the standards of the day in civilized countries.

The secularized schools have signally failed to accomplish what their advocates promise to the people. They have failed to develop moral character or scholarship in the young men and women intrusted to them. Of course, we do not maintain that anti-clericalism in our schools was directly opposed to scholarship, or to the formation of character, but indirectly it is, and has been, the cause of the failure to fulfill important duties, both on the part of teachers and students and it is in this circumstance precisely that we shall find the adequate cause of the low level of achievement in these schools.

The secular schools, as we have them in Central America, not only omit all religious teaching, but they openly attack religious truths and seek by every means in their power to destroy the influence of religion on the people. Many, if not most of the teachers go so far as to deny the very existence of the Deity. These fanatics destroy in the young hearts of the children intrusted to them all love and reverence for religion and for God, and root out of the young minds the very foundations of all high ideals. The children, constantly impressed with the idea that there is no God, no supreme authority, no future life, no heaven and no hell, gradually settle into the conviction that they are free and independent of all authority, and that they owe obedience to no one. It is not surprising, therefore, that these pupils find it easy to follow their natural tendency towards laziness and vice. The ethical motives, which are relied upon to supplant the religious motives in these people, are wholly inadequate to meet the situation, especially in countries such as these, where ambition for wealth and social position is ineffective, owing to the social unrest caused by perennial revolutions and the constant dread of fire and sword.

We are at present confronted with the results of several generations of poisoned atheistic influences in our schools. The conscience, if not of the entire nation, at least of the controlling class, has been almost extinguished. Public morality may

scarcely be said to exist. The highest aspirations of the young people are sensual indulgence, an aspiration which unfortunately may be fulfilled without difficulty. And, as in the case of the drunkard or the opium fiend, indulgence only serves to increase the desire; it is not to be wondered at that wild excesses should be the result.

If, therefore, the innocence of the child is destroyed in the primary schools and the fear and love of God and the hope of future reward is taken away from him by atheistic teachers, it is not difficult to picture the conditions which must obtain among the older students. There is nothing left to restrain them from free indulgence in sensual pleasures of the worst kind and the result, of course, is an enervation of will and dissipation of energy and atrophy of the mental faculties, all of which are quite incompatible with scientific progress. It is no wonder, therefore, that these students should compare unfavorably with the students sent forth by institutions where high ideals are maintained.

That the failure is due to our secular schools and not to the native talent of the pupils, may easily be gathered from the fact that in many instances where our young people have been trained in schools and colleges of the United States, they have received first prizes. Our young people have ability; they can study and strive in emulation with classmates towards a worthy goal, when such a goal is set before them, but in their native land, alas, religion, the source of all high ideals, has been destroyed, and even the hope of earthly advancement is slender, for the revolutionary leaders hand out the good positions to their friends, no matter how incompetent or ignorant they may be, instead of holding them open to men of knowledge and ability.

The obvious remedy for the deplorable conditions which are to be found in our schools and in our national life is, of course, the restoration of religion and the instilling into the hearts of the young the fear and love of God. Were this done we would find our children able and willing to devote themselves to their studies and the older students would have healthier minds and hearts, and their private life, being clean and wholesome, they would naturally turn the currents of

their energy towards work and real progress in the pursuit of knowledge. This would soon do away with the present characteristic superficiality and we would in time have real thinkers in the nation, men who would be able and willing to devote their energies to their country's welfare apart altogether from any hope of private gain.

How is this change to be brought about? How are we to secure the reinstating of religion and its beneficent influence in our schools? By appeal to our public men? Hardly. First because these men have been so thoroughly warped and their whole mind so thoroughly steeped in anti-clerical bigotry, that it is well nigh impossible for them to see the truth, no matter how obvious it may be, which militates against their prejudices. Moreover, even if enlightenment might reach one or another of them, they would lack the courage to take the first step in introducing religion into the schools. The Catholic press, however, can do something by patiently and persistently showing up the poor results of the godless schools and by pointing to the moral and intellectual achievements of our young men, whose education was intrusted to schools in which religion holds its rightful place.

The Catholics of the United States could, if they would, lend us a helping hand by establishing free scholarships for Latin-American students in Catholic colleges and universities. Protestants have already done this. In like manner the Chilean government offers free civil scholarships, and before the present troubles, the Mexican government offered free military scholarships to her military students. Why, therefore, should not wealthy Catholics undertake to do something similar for poor Catholic boys in Latin-American countries and thus help in the great work of restoring religious ideals among the upper classes of Latin-America.

Honduras.

JOSEPH NIEBOROWSKI.

THE NEW AND THE OLD IN EDUCATION

Chinese education is based upon the limitation of ideas to a circle of thought formed in the past ages. It permits of no progressive movements, no individuality; rather does it prevent progress and individuality. Absolute authority of parents and rulers reigns supreme, and all independence of thought and action is sternly discouraged. The retentive powers alone are developed; and these by a burden of memory work stupendous, in its boundary! All instruction is in the knowledge of the past; the Confucian texts and other equally old and revered writings being the standards. The strain upon the memory of a Chinese student is unmercifully great, and after he has passed an almost impassable public examination, he has but a load of past experiences, past lore, ancient knowledge, for his pains; nothing that can aid him in his present day and age culture. "Learn of the past and do likewise," is the Alpha and Omega of such narrow and provincial education. If this system had been in the Divine Plan, we can rest assured, God would have endowed mankind with instinctive faculties, perhaps somewhat higher, but yet, very similar to that of the animals, for these would be more perfect and spare much waste of time.

China is gradually awakening from her stupor, owing to modern uprisings which have rocked her very foundations, and her exclusiveness, it is hoped, will soon be a thing of the past. The West has knocked at her gates, and she must open to civilization. In order to compete successfully in national affairs, she will have to revise her system of education; this, to some extent, she has begun to do. Time alone can aid her "in putting off the old for the new," and time alone can tell how she will succeed. Painful, no doubt, will be the change, but beneficial beyond expectancy!

The Christian system of education recognizes the individual and lays stress upon freedom of intellectual thought. The inheritances of the past, and past experiences are by no means neglected, but they serve, not to perpetuate their customs, but to give rise to new and progressive culture. Caste and class are swept aside and equality, "before God and man," is upheld.

Freedom from rigid forms, freedom for scientific investigation, intelligent self-determination in Christian education has increased the rate of progress in civilization and has made possible the superiority of those nations standing at the head of the world today. The knowledge of the past joined to the progress of the present, and these two powers connected with the beckoning opportunities for future, greater progress, form a mighty force which education has established—I mean Christian education—that can never be vanquished. “Learn of the past that you may improve the present and the future; that you may gain, by the experiences of your ancestors, knowledge which will point out the best methods for your present generation to pursue,” is the teaching of the broad-minded, practical system, known as Christian Education.

O’Shea explains the advantages, in movement, to the child in the correlating movements of the race to the world without. He holds that the *bases* of all movements are inherited, some in more perfect form than others; that the preparation made for the child by his ancestors paves the way for his ready adaptation to situations. Thus he argues that it is of greatest advantage to the individual that he should go through the same adaptive stages as the race.

In like manner, Painter recognizes the advantage for educational purposes that the individual should travel over the same stages that the historical development of the race traveled over. He quotes Karl Schmidt, who says, “The mode of this development (the development of the world toward greater intelligence, freedom and goodness) is the same as that of the individual soul; the same Divine thought rules in humanity, in a people, in the individual.” The race had its period of helpless infancy in the dark ages; its formative period in the mediaeval ages; and its period of growing intellectuality in the modern ages; and now—“intelligence, freedom, morality, and religion, though still far from realizing the dreams of prophetic seers, prevail to a degree unprecedented in the past. With the accumulated forces of knowledge, science and invention the rapidity and momentum of human progress, at the present time, is something startling and unparalleled.” Each period has acquired certain new things towards progress and

culture; just so each phase of individual development must acquire greater advance and wisdom.

Following O'Shea's idea of inheritance of the foundations, we see the advisability in the individual journeying along the same road which the race has somewhat smoothed and leveled for him; he thus reaches sooner his destination, namely, his power of adaptation and adjustment to his vast inheritances and his bright, future opportunities. He can keep apace with the rapid strides of civilization, because each approaching period is not totally strange to him; he has the subconsciousness of capability of meeting whatever exigencies may arise, through the somewhat similar experiences which, generations before his existence, were met and successfully dealt with by his ancestors. These similar phases are a "bond of sympathy," uniting the individual and the race in closer relationship and proving of great value to the former.

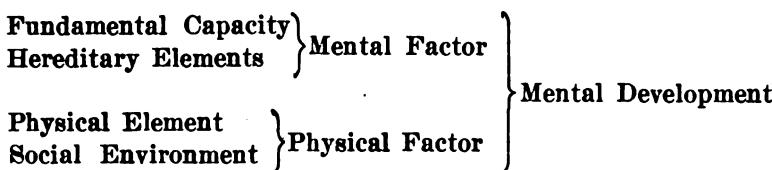
Freedom of intellectual thought, scientific investigation, growth and development of the intelligence and of the will are the elements in the educational system which have given man his present power of superiority over his environment. These elements have made him a discoverer, an inventor who can bring out the best in every situation. They have opened his eyes to the possibilities in nature, to the opportunities for the betterment of the race, and have shown him how to adapt himself to present conditions and how to improve those conditions for the needs of all humanity. Not alone the surroundings which nature presents, but the surroundings which civilization has built up around him must be adjusted to his needs; broad-minded education can make him master of himself and his environment, and upon this factor he must place his deeds of gratitude and laurels of praise.

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PHYSICAL CULTURE AND INTELLECTUAL DEVELOPMENT

In Garlick and Dexter's "Psychology in the Schoolroom" this diagram is used to give a graphic idea of the interrelation of the physical and intellectual, using intellectual in its broader sense:



Physical culture includes health, nourishment, rest, repair, trained powers and practice in using them.

Our senses are the means by which we learn. The spiritual part of the being is shut up in the body and depends upon the organs of sense for its food. A grave defect in a sense organ results in the crippling of the corresponding mental power. Although the mind is more active than its physical environment, and its activity not limited to the stimulation produced by separate sensations, nevertheless its activity is restricted in a marked degree by the failure to receive certain sensations, either through defective organs or lack of physical education.

Life is the organizing power which vitalizes, directs and controls all the faculties of soul and body. Sickness or infirmity means a lessening of vitality and a consequent lessening of the energy of soul and body; it means less clearness and force of mind. Sickness and infirmity are best warded off by that physical training which means cleanliness, fresh air, proper nourishment, rest, exercise, clothing and shelter. This alone gives only the necessary physical foundation, whereas physical culture is related to intellectual development in other ways—normal sensory-motor powers must be trained; defective physical apparatus must be repaired and supplemented; and proper sense food and exercise must be supplied, especially during the period of greatest sense-hunger. "There is nothing in the intellect but what was previously in the senses." The

physical organism gives the foundation for that rational life that means the satisfying, according to reason, of the highest cravings of our nature.

Physical participation in intellectual activities is two-fold. The senses are the stimuli. They start the flow of energy; but mental activity is deepened, broadened, colored, enlivened, by expression in language, song, music, art and performance of duties. This expression, in turn, reacts to produce in the mind a more vivid appreciation of the thing acted upon, and to awaken keener "longings, yearnings, strivings."

Among the many modern movements for the betterment of physical conditions there are two that illustrate the value which educators place upon physical culture. One of these is the work of the Psychological Clinic conducted in connection with the University of Pennsylvania. The other is the method of education worked out by Dr. Montessori.

The work of the Psychological Clinic is described in Arthur Holmes' book on "Child Study." It deals with the physical defects or unfavorable environment of children who are retarded in school or otherwise in need of such attention. By a series of examinations, medical or surgical aid, proper nourishment and, if necessary, a change of environment, the subject is helped where human help is of any use, and so far as is possible is given the physical basis for the development of his mental powers. Teachers, philosophers of education and social workers of all kinds make use of the researches and practical help of this branch of science. The abnormal, defective or deficient child is studied and prescribed for by men and women who are trained to judge of conditions favorable or unfavorable to normal development and they also suggest lines of study or other work suited to the physical equipment of the individual studied.

Dr. Montessori's "Children's House" reminds one of the "Pleasant House" of another Italian educator, Vittorino da Feltre, who utilized daily life and social intercourse to develop, stimulate or inhibit the tendencies of his charges.

Dr. Montessori's aim is the symmetrical development of the senses of normal children as the fundamental stage in intellectual development. The senses are trained by carefully thought-out exercises, as well as by the manual work involved

in the care of the apparatus, the furnishings and of the garden when a garden is possible.

The unceasing activity of the child, and its love of play and imitation are utilized in an orderly manner in objective work that needs but little verbal direction. In the "Children's House"—which may be one room or many—miniature furnishings are provided. The children take care of these things and no man or woman whose childhood was passed in the company of little brothers and sisters can have any doubt about the never-ending delight of playing house. In the "Children's House" the housekeeping equipment is *real*. There are enough small tables and chairs to accommodate all; the knives, forks and spoons are of usable size; the dishes are of china and the children set the table and eat real meals from them.

Their love for splashing is satisfied by learning how to wash these small dishes. Occasionally they wash the light-colored tables and chairs. Their "let-me-do-it" faculty is fostered by the minimum of direction, which leaves them apparently alone in their occupations. In a connected way they learn to do some of the things that children used to do at home and which some children do even now if they have time.

The same spirit of self-activity is utilized in work that is more usual as the fore-runner of school work. Dr. Montessori's method is like no other except in the recognized educative value of exercises in form, color, sound, motion, delicacy and precision of touch, and coordination. The apparatus is adapted to the size and strength of very small children. It is so arranged that in many exercises the child cannot finish the task to his own satisfaction until he has used his piece of apparatus correctly—until his eye, his touch and his growing perception of shape, size, color or texture have worked out for him his little problem.

Methods that call into play the sensory-motor powers waken the whole child to a realization and understanding of the world at large that is unknown to the puzzled, bewildered, often discouraged little pupil who is confronted by strange words or signs for half of which he has no appreciative foundation.

Therefore we, as Catholics, should take our places as cham-

pions of God's rights in the souls of his children, and aim at capturing for Him their physical gifts as well as their interdependent powers of a spiritual nature. The highest truths should be as well taught as are those of lesser value.

In making the transition from dependence on parents and teachers to self-reliance we must reach the child as an individual.

Although classrooms are crowded and children must be made ready to answer any questions inspectors may ask, and although they must be made ready to take up the work of the next grade at the beginning of the next school year, it is nevertheless possible to do the work in such a way as to accomplish in large measure what could be done more perfectly under more ideal conditions.

It is with the future adult that we have to do our real work, and his interests are best served by drawing out and setting up his own individual endowments. This is the work of all grades, but it is especially the work of the first grade teacher who receives the child fresh from the informal home life where ordinarily he has ample scope for the development of individuality. Now he is no longer the sole object of attention. He is one of many. He must conform to the rules of the school. He must be imbued with the spirit of united effort that will keep him in fullest touch with the work of the school and the aims of the teacher. He will feel this spirit only when he throws himself completely into the work by which he is surrounded, that is, when the whole little personality is roused to its fitting expression.

Correlation of studies and cooperation of individuals are analogous. The principle of mutual support underlies both, but the correlation fails in its purpose and loses in its unifying power if the separate studies are carelessly taught and thereby lose the respect that is properly their due. So in human association, cooperation is a help or a hindrance in proportion as the individual factors are self-helpful or a drag.

The first step in self-helpfulness must be the consciousness of the power to do. This comes from successful doing. The child must be taught to do his own work well and not be a hindrance to others. He must be encouraged to express himself in games, in story telling and in various ways. But

he cannot succeed in that which is beyond his powers or outside his experience. Here he needs guidance. If the work of the class is adapted to his needs and capacities his God-given motor powers will be well exercised; his first vague, confused ideas of meanings will become clearer, and with every little clarification will come an increase of vigor and zest until, with the consciousness of the power to do, comes the self-reliance that urges the child, at home or in school, to undertake and accomplish the childlike tasks that show in their execution germinal characteristics of the work of later stages.

SISTER M. MAGDALENA.

St. Vincent's Convent,
St. John, N. B., Canada.

NOTABLE RECORD OF THE BUREAU OF EDUCATION

The promotion and control of public education are functions reserved to each State. The National Government possesses no jurisdiction over the school system of any State of the Union, but it may, and it has, in many signal ways, promoted the interests of education throughout the country. It was instrumental in causing public lands to be set aside in the newer States for the support of public school systems. The various departments of the National Government have in many ways lent their aid to educational progress. We need only cite the publications of the Bureau of Fisheries, of the Department of Agriculture, and the work of the Geological Survey, the Bureau of Mines, etc. It also exerts a standardizing influence on secondary education throughout the country in its military and naval academies. But its most direct and continued aid to education in the United States is supplied through the United States Bureau of Education under the Department of the Interior.

Under the able management of Dr. Claxton, the Bureau is constantly widening the scope of its usefulness to all manner of educational institutions. Our Catholic schools would do well to avail themselves of the services of the Bureau to a much greater extent than they have hitherto done. Judging from the conduct of the Bureau in the past, it may be confidently expected that it will continue to supply information which is much needed and which would be otherwise inaccessible on many themes of vital interest to our schools and which could not be secured through any other existing agency. Then, too, while the Bureau was founded by the nation as a whole and still remains under national control, it does not claim any jurisdiction over educational institutions. In this respect it offers a striking contrast to the attempts of the Carnegie Foundation to control educational standards and educational institutions. The officials of the Bureau are always most willing to lend their help and cooperation to any work which promises to be of service to State schools or other educational institutions, whether they are under denominational control

or not. They have never found it necessary to lay down as a condition of their assistance that the institution would be obliged to maintain on its staff men who openly and virulently attacked the very foundations of the religion, the voluntary contributions of whose adherents supported the institution in question. Nor have they made it necessary as a condition of obtaining assistance that any institution must admit among its student body young men whose presence was offensive because of their attitude on any question whatsoever.

Profiting by the unpleasant experience of superintendents of sister States who unwisely appealed to the Carnegie Foundation to make educational surveys of State Normal schools and other educational institutions throughout the States, the State Superintendents of Public Instruction in North Carolina and Oregon obtained from the Bureau of Education the inspection of thirty-five universities and colleges lying within their jurisdiction. Results were most satisfactory. During the past year the Bureau also made a preliminary survey of the institutions of higher education of the State of Washington. Continuing its work in a similar field, the Bureau, during 1915, rendered decisions concerning the eligibility of four hundred and two universities, colleges and schools for inclusion in the list of institutions to be accredited to the United States Military Academy.

Among the items on the credit side of the Bureau's ledger must be included the two splendid volumes of the Report of the Commissioner of Education for the year 1914. These include not only statistical information that is quite indispensable for the intelligent study of educational conditions in this country and abroad, but a large number of general surveys in which facts and figures are made to yield up their meaning and their bearing on our present educational progress. In the first of these volumes is to be found a brief chapter of eighteen pages from the pen of W. Carson Ryan, Jr., under the caption, "General Survey of Education in 1914." In these few pages is brought together in brief, clear outline much of the most valuable information contained in detail in the remainder of the report. We learn from the opening paragraph of this article that the school enrollment in the United

States in 1914 was 22,000,000. Of these more than 19,000,000 were in elementary schools; 1,374,000 in secondary schools, both public and private; 216,000 in colleges and universities; 100,000 in normal schools; 67,000 in professional schools. The teachers in the public schools numbered 566,000 and in private schools 134,000.

Concerning the cost of education Dr. Ryan has the following to say: "The cost of education for the year, as nearly as can be estimated, was \$750,000,000. This three-quarters of a billion is a relatively small amount when compared with other items in the public expense. It is less by \$300,000,000 than the cost of running the Federal government; it is less than one-third of the nation's expenditures for alcoholic liquors; it is only a little over three times the estimated cost of admissions to moving-picture theaters in the United States for the same year. Measured in terms of products of the soil, the United States spent somewhat more for education in 1914 than the value of its cotton crop, somewhat less than the value of its wheat crop, and less than half the value of the annual harvest of corn; while the nation's bill for education was less by nearly half a hundred millions than the value of the exports from the harbor of New York in the calendar year just closed."

From the section of the Report devoted to colleges and universities we learn that during the year there was an increase of 14,262 students in attendance at the colleges, universities and technological schools of the country, bringing the total attendance for 1914 up to 216,493. Baccalaureate degrees were conferred on 26,533 students and higher degrees on 5,248 students. There were 749 honorary degrees conferred. The degree of Doctor of Philosophy was conferred by 46 institutions on 446 men and 73 women.

The progress of the work in professional schools during the year is indicated in many ways, such as the decrease in the number of schools and the increase in the number of students, the increased percentage of graduate students, etc. But "nowhere has the insistence upon standards been so vigorous and the results so convincing as in medical education. There are now 34 medical schools requiring two or more years of college

work for admission, and 50 requiring one year; in 38 of these the new regulation went into effect for the first time in 1914. There are now only 17 medical colleges that admit students on high school education or less. The growth in professional standards in legal education is almost equally noteworthy. Of the 122 law schools in the United States six now require college graduation for entrance. At least eight require two years of college work, and a large number require one year. There has been a corresponding lengthening of the law course. Of the 122 law schools listed this year by the Bureau of Education 1 still reports a one-year course; 17 report courses of two years; all others require at least three years. The law schools had 1,471 instructors and 20,985 students in 1914, an increase of 80 students over the previous year."

The progress in the professional training of teachers during the year has been noteworthy. There were 20,658 graduates of normal schools destined, for the most part, to teach in the elementary schools. About 15,000 graduates from teacher training courses in high schools entered the service of the rural schools; 5,000 college graduates, after taking professional courses, took up the work of teaching in high schools for the most part during the year. Thus between forty and fifty thousand professionally trained teachers entered our schools in the fall of 1914. Nevertheless the supply is far from being adequate to meet the demands. The shortage is felt most keenly in the rural schools, and no little difficulty was experienced during the year in securing teachers for our high schools who were able to meet the standard requirements of a complete college course plus a professional training. "It is noteworthy that between 1910 and 1914 the number of institutions engaged in training teachers increased from 1,397 to 1,620 and the students in these schools from 115,277 to 122,446, the latter figure not including students in colleges and universities. The whole teacher-training situation is rendered still more encouraging by the continued remarkable development of summer-school work; of the more than 200,000 persons in attendance at all kinds of summer schools in 1914, it is estimated that fully one-third were teachers intent upon bettering their professional preparation."

Reliable information, presenting summaries of facts touching every phase of our educational activities, has been placed at the disposal of educators, in this report.

It has frequently happened that bills have been presented before the various legislatures of the States, which, while well meant, were, nevertheless, calculated to work great injustice to our Catholic schools. Other bills were evidently introduced, from time to time, with deliberate malice. Now the Lutherans and the Catholics, who support an overwhelming majority of the parochial schools of the country, are deeply interested in all such legislation. How much there is at stake may be easily gathered from the fact that in 1914 there were 5,403 Catholic schools in a population of 1,429,859 pupils, an increase, by the way, of 147 schools and 69,098 pupils over the preceding year. The Lutherans supported 4,881 schools in 1914, with 3,825 teachers and 259,476 pupils, nearly one-sixth as many pupils as are in the Catholic schools. Of the 567 colleges and universities tabulated by the Bureau, 327 are under denominational control. There were listed 2,199 private high schools and academies, of which 1,489 were under control of 28 different religious denominations; 863 of these high schools were Catholic. All of them, Catholic and non-Catholic, private and denominational, with their army of 8,762 instructors and 101,329 students, should be deeply interested in the trend of educational legislation in the various States. Taking it all in all, a very large section of the population of the United States is interested in the school laws that are being enacted in the several States, not only because of the bearing of such laws on our public schools, but because of the effect of such laws upon private and denominational schools of all ranks. The Bureau has, therefore, rendered a great service by completing a digest of all the school laws of the States.

The service of the Bureau towards legal legislation, however, does not end with the preparation of this digest. It assisted committees of several State legislatures in the preparation of proposed educational legislation. Besides these monumental services the Bureau, during the year, has rendered many notable services to education and to educators in various parts of the country. It lent assistance to the survey of normal

schools in Alabama; it established a division of school and home gardening for the promotion of home gardening under the direction of the school. The plan developed by the Bureau has already been adopted by more than 100 superintendents. It established a division of industrial education with one specialist in industrial education and two specialists in home economics, for the promotion and investigation of various types of vocational education.

It completed the field work in the study of 575 schools for negroes. It made studies of the provisions existing in various localities for the education of adult immigrants and assisted educational officers in such localities in preparing plans for the elimination of illiteracy. It prepared home reading courses for distribution to interested persons. It prepared and put into operation a code of regulations for the self-government of the colony of natives at Metlakahtla, Alaska; procured the setting aside of two additional tracts of land as reservations for the natives of Alaska and established two additional herds of reindeer.

There is no other object appealing to Congress for financial assistance that has made larger returns to the taxpayers than the Bureau of Education, and unlike the various State appropriations for the support of a public school system, the benefits flowing from the United States Bureau of Education reach all schools, whether private, parochial or public. It is almost the only return made to the large section of our taxpayers who support the denominational schools, for the large annual sums that they are obliged to pay in taxes for the support of the State school system. Independently, therefore, of party or locality or religious creed, the public welfare asks of Congress a generous treatment of this most worthy enterprise, and it is hoped that in spite of the many demands that are being made on the national exchequer at this time that a large increase in the usual appropriation will be made for the support of the Bureau.

THOMAS EDWARD SHIELDS,

DECLARATION OF PRINCIPLES OF THE SECOND ANNUAL NATIONAL CONFERENCE FOR TRAINING RURAL TEACHERS

The Second Annual Conference for the Training of Rural Teachers, called by the United States Commissioner of Education, was held November 15, 16 and 17, at George Peabody College for Teachers, Nashville, Tenn. At the conclusion of the sessions, the following "Declaration of Principles" was adopted by the delegates assembled from every section of the country:

The American nation is now changing from the old household economy system of farming to world-wide commercial agriculture. The many serious problems arising from this transition demand for their solution a leadership of broad-visioned and well-trained men and women, who can be obtained only through the right system of education. Although the United States Bureau of Education, the State Departments of Education, and educational institutions of every kind have made remarkable progress in recent years in the reorganization of the schools to meet modern needs, we still find a very large proportion of rural teachers with insufficient academic and professional training. The low salaries paid these teachers indicate a low public estimation of their services. Their brief tenure of position and the failure of the community to provide them with homes in the district result in their failure in social leadership.

In view of these facts and conditions, we, delegates, in convention assembled, representing national and State authorities in education, universities, colleges, State normal schools, agricultural colleges and teacher training departments in high schools and county normal schools, make the following general and specific declaration of principles:

I. We urge the closest cooperation of the United States Bureau of Education and State departments of education in reorganizing the course of study of elementary and secondary rural schools to the end of making these answer the immediate needs of agricultural life; we further urge upon Members of Congress the vital importance, at this time, of Federal sup-

port in organizing vocational courses in elementary and secondary schools with provisions for training teachers in this work; that to this end, we urge the enactment into law of the pending Smith-Hughes bill or a similar bill.

II. We recommend further, that the United States Commissioner of Education initiate a movement to devise a system of uniform teachers' certification in the several States whereby to make possible inter-state reciprocity in the recognition of teachers' certificates; also, that he take similar steps with State departments of education to formulate a uniform system of report blanks for the educational statistics of the several States, whereby to enable educational authorities to ascertain the actual condition of educational affairs in the United States.

We urge the following specific recommendations for the training of rural teachers in the different educational institutions of the country:

**I. STATE DEPARTMENTS OF EDUCATION AND STATE
BOARDS OF EDUCATION**

These agencies are in position to render marked service to the rural schools. It is fair to assume that they are all keenly alive to the problems relating to such schools; but it is difficult to believe that they are utilizing to the full all the ways and means that might be employed, after further thought, planning, and organization. We, therefore, urge such departments and boards to renew their efforts to develop new and additional ways of securing the ends desired. We recognize that these agencies are in position to render excellent service in bringing about further coordination and cooperation between the various agencies in the State that are concerned with the preparation and subsequent growth of rural teachers. We would recommend that campaigns of a character best adapted to the rural population of the State be carried on for the purpose of creating and directing public sentiment, and that persistent efforts be made to induce educational institutions to undertake seriously to train teachers and leaders in rural progress; that they secure the enactment of laws providing for minimum requirements in professional training for rural teachers, to be gradually increased as circumstances permit. Fur-

ther, that one year of strictly professional training, aside from the academic, be required as a minimum for all such teachers. State Departments and Boards of Education should also devise ways and means of promoting the professional growth while teachers are in service. This may be done through teachers' meetings, reading circles, lectures, and an increased amount of efficient inspection and supervision. It is recommended further that State departments and State boards of education urge upon the proper authorities the necessity of lengthening tenures and increasing salaries of rural teachers, of improving the equipment and buildings, and especially of improving courses of study for training classes and for the rural school.

II. NORMAL SCHOOLS

1. Every normal school should organize a special department for the preparation of rural-school teachers, with facilities for practice teaching in one or more demonstration rural schools under the control of the normal school.
2. The program of studies for the preparation of rural-school teachers, while not excluding subjects suited to local conditions, should include essentially the following subjects: Agriculture, home economics, manual training, pedagogy of the common school branches, rural sociology, rural economics, principles of rural education, observation, practice teaching, public school music, dramatics and drawing, and physical training including hygiene, sanitation, and playground work.
3. The normal schools should render aid to teachers in service by maintaining study centers, correspondence courses, and other extension work.
4. In order to expedite the preparation of rural-school teachers, it is desirable that the various State legislatures make special appropriations for the summer sessions of the State normal schools.
5. We favor such legislation, at the earliest possible date, as will prescribe as a minimum requirement for rural-school teachers the completion of a four-year high-school course of study supplemented by adequate pedagogical preparation.
6. We regard a tract of farm land an essential part of the

equipment for illustration and demonstration in the study of agriculture.

III. COLLEGES AND UNIVERSITIES

In view of the opportunities which our colleges and universities now offer, and will always offer for the highest type of liberal education, and of the fact that society will continue to look to them for much of its leadership, and since efficient leadership in America, whether in business or in the affairs of school or church or State, demands a knowledge of the principles of rural life and education, we recommend that every college and university include in its curriculum courses which shall look to a comprehensive knowledge of rural conditions and of the ways and means of rendering these conditions more favorable to the development of a permanent and satisfactory rural life. The scope of these courses will naturally be determined by the resources and constituency of the individual institution, but in general should include, as a minimum, *rural sociology and economics*.

In addition to this minimum every State university, which includes in its organization a school of education, should offer a course in *rural education* to consider definitely and specifically the educational problems in its own State. It should endeavor to induce in the entire faculty and student body an earnest desire to have a part in rural development.

Most of our private colleges are under the auspices of the church. Their primary object is to develop character and to disseminate the principles of religion. Rural districts are the seedbed of the church; even the city church must continually look to the country to replenish its membership. In every section of the United States the country church is calling for trained teachers and community workers to render its labors effective. We believe that the introduction of courses looking to the definite preparation of the rural minister for his work and having in view the specific training of rural teachers and other community leaders constitutes the greatest present opportunity of the church college.

The college for teachers should embrace in its organization a school or division to train principals and special teachers for the rural high schools, county superintendents of education,

State and county rural-school supervisors, directors of extension work for rural communities in agriculture and home economics, and especially teachers of rural education and allied subjects in normal schools and county training schools. The school should include, in addition, an extension service which should keep the members of its faculty in constant touch with the real problems of the rural community, and should bring assistance to the teachers in the field. The courses offered in the school of rural life in the teachers' college should include agriculture, rural sociology, rural economics, rural-industrial arts, rural sanitation, and rural recreation. The college should further include in its facilities one or more experimental and observational rural schools to be used by the faculty and students for purposes of research, as well as for observation and practice.

IV. AGRICULTURAL COLLEGES

We wish to commend to the public schools the agricultural colleges as effective agencies for disseminating to the whole people information on scientific agriculture. The equipment and rural spirit of these colleges afford a splendid atmosphere in which to train for rural service. We urge that the agricultural colleges also develop the necessary equipment and professional spirit for training rural teachers by establishing and properly supporting strong departments of education which may not only give teacher-training to the four-year graduate desiring to enter the profession, but which should also provide for the instruction in the elements of rural education of other special students in the regular year and the summer session. We also urge that in addition to the curriculum-subjects provisions should be made for practice teaching. We urge also that the college assist the rural schools in organizing community activities by furnishing judges at school exhibits and fairs, speakers at community meetings, and workers at other country gatherings; and that the college supply demonstration material to rural-school teachers, such as soil samples, type grains, score cards, project studies and record sheets.

V. TEACHER-TRAINING IN SECONDARY SCHOOLS

We recognize the value and the necessity of the training offered by county normal schools and high school training

classes or departments, and recommend that the utmost care be exercised in the selection of teachers for such departments. There should be in every high school, containing such departments, one teacher whose entire time shall be devoted to this work. We recommend that this training be given not earlier than the third and fourth years of the high school course and, preferably, that a four-year high-school course should precede the professional training. There should be adequate facilities for observation and practice in the type of schools for which these teachers are being prepared.

(Signed.)

H. W. Foght, Chairman, Specialist in Rural School Practice, Bureau of Education, Washington, D. C.

W. K. Tate, Secretary, Division of Rural Education, George Peabody College for Teachers, Nashville, Tenn.

C. P. Cary, State Superintendent of Public Schools, Madison, Wis.

A. O. Thomas, State Superintendent of Public Instruction, Lincoln, Neb.

John R. Kirk, President, State Normal School, Kirksville, Mo.

W. F. Feagin, State Superintendent of Education, Montgomery, Ala.

T. J. Coates, State Supervisor of Rural Schools, Frankfort, Ky.

E. S. Wooster, Head, Department of Rural Schools, State Normal School, Lewiston, Ida.

J. H. Kelley, President, Colorado State Normal School, Gunnison, Col.

G. W. Wilson, Professor of Agricultural Education, State College, Ames, Ia.

S. W. Sherrill, State Superintendent of Education, Nashville, Tenn.

D. W. Hayes, President, Peru State Normal School, Peru, Neb.

H. W. Odum, Professor of Secondary Education, Peabody School of Education, Athens, Ga.

W. D. Ross, State Superintendent of Public Instruction, Topeka, Kan.

J. J. Doyne, President, Arkansas State Normal School, Conway, Ark.

Charles Evans, President, Central State Normal School, Edmond, Okla.

C. C. Hanson, Tennessee State Board of Education, Memphis, Tenn.

F. L. Mahannah, State Inspector, Normal Training in High Schools, Des Moines, Ia.

H. L. Whitfield, President, Industrial Institute and College, Columbus, Miss.

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

By the will of the late Miss Stephanie de Cous Schisano, of Norfolk, Va., a valuable collection of French literature, mostly of the eighteenth century, and in original editions, has been bequeathed to the University Library, nearly 9,000 volumes. There are also some very rare Franco-American magazines and publications of the first half of the nineteenth century. The bequest of Miss Schisano is one of the largest received by the University Library, and is particularly welcome to the professors and students of the Department of Modern Languages.

By the same will Miss Schisano left to the University Museum a valuable collection of personal relics of Napoleon, including two snuff-boxes, four victory medals of Marengo and Austerlitz, a large imprisonment medal of St. Helena, a porcelain candlestick from his bed room at St. Helena, relics from his tomb, statuettes of the great Conqueror, and other personal objects. These objects were brought from St. Helena by Marshal de Montholon and Marshal Bertrand, and were given to Mr. Jean Paschal Schisano, the father of the donor, and long Consul-General of France at Norfolk, Va.

The University Museum has also been enriched by a valuable herbarium of the Roman Colosseum, containing over one hundred specimens of the interesting flora which once graced that scene of Christian martyrdom. This rare volume contains also a collection of large photographs of the Colosseum, historical paintings, etc. It is the gift of Rev. Charles Kneusels of North Carolina, who has also donated to the University his manuscript history of the Colosseum, the work of nine years' unremitting toil at Rome.

On Sunday, January 9, the new Sisters College building was blessed by Rt. Rev. Bishop Shahan, Rector of the Catholic University, assisted by the Very Rev. Dr. Shields, dean of the Sisters College, the Rev. Paschal Robinson, chaplain, and the Rev. Bernard A. McKenna, secretary to the Rector. The new building which is constructed of grey tapestry brick has two stories and a spacious basement. In the basement are the kitchen, bakery, cold storage, and dining room; on the first or main floor

are a large chapel which will seat 150 students, two classrooms, a reception room, library, and offices of the dean and registrar; the third floor has sixteen community dining rooms which are at present used to accommodate the students not domiciled in the convents.

There are at present sixty-five Sisters attending Sisters College. With the exception of a few living in the Dominican and Benedictine convents in Brookland and the Sacred Heart Academy, Washington, all the Sisters are now domiciled in the two convents of the Sisters of Divine Providence and the Sisters of St. Mary, and the main building, which are located on the Sisters College grounds.

EDUCATION IN 1915

In striking contrast with the upheaval in Europe is the peaceful advance of education in the United States as recorded in the 1915 Report of the Commissioner of Education.

Educational Preparedness

Educational preparedness is the dominant note of the Commissioner's Report. The upbuilding of systems of industrial education, whereby America's natural resources are to be conserved and developed through technical trade training, to the end that the nation may render highest service in the markets of the world; the establishment of stronger commercial courses in public high schools, designed to meet the new international trade situations involved in the opening of the Panama Canal, the European war, and the closer relations between the countries of North and South America; the improvement of rural education, so that boys and girls in the country may have equal opportunities with boys and girls in the city, and that the significance of agriculture and country life in national well-being may be fully understood. These and other national problems wherein education plays a fundamental part are discussed in the Report and progress during the current year outlined.

More Democracy in Education

In general, the report finds there has been a real increase during the year in progress toward that equality of educational opportunity which is essential in a democracy. This is indicated, declares Commissioner Claxton, in his introduction to the Report, in "greater interest in the health and care of young children and in

a better type of home education; in the revival of interest in the kindergarten as an integral part of the public school system; in increased appropriations for longer terms and better salaries for teachers, particularly in rural communities where school terms have been short and salaries of teachers have been small; in the enactment of school attendance laws in some of the States which have not until now had such laws; in the adoption of the large unit of administration of rural schools in several States; in the raising of standards of required preparation for teachers in some States and in the extension of the means of preparing teachers in normal schools, in departments of education in colleges, and especially in teacher-training classes in high schools; in the increased attendance in high schools; and in the differentiation of work and the adjustment of courses of study in schools of all grades to meet the needs of children of varying ability and the vocational life of the communities."

Reorganization of High Schools

"Some progress has been made within the year in the reorganization of the twelve years of elementary and high schools on the basis of two equal periods of six years each. There is a better understanding of what college standards should be, and colleges are trying more and more to adjust themselves to these standards. This is made easier by the constant improvement of the public and private high schools and especially of the public high schools.

"The elevation of the standards of professional schools is due largely to the demand for higher standards in professional life. This has been accelerated by several surveys of professional schools made by some of the great educational foundations."

Surveys

"The demand for intelligent and comprehensive surveys of the equipment, administration, and work of individual colleges and schools and of State, county, and city systems of schools continues. The purpose of these surveys is not to find fault, but to make an intelligent accounting of the schools and their results to the people who support them and are served by them, and if possible to discover means of improving them and making them render a fuller measure of service. Within the year several very valuable

surveys of this kind have been made, and more are now under way. The reports of these surveys already constitute a unique and valuable body of educational literature."

Colonial Education Abroad

In the foreign field, the Report describes the experiments of European nations in education for colonial service, the importance of which has been enhanced by the war: Great Britain, with her universities and higher technical schools interested in preparing men for service in British India; France, in the "Colonial School" at Paris, colonial institutes auxiliary to some of the universities, and the "School of Political Science," which lays special stress in its program upon colonial affairs; Holland, which makes special provision for study of administration in the East Indian colonies; and Germany, with the recently organized Hamburg Colonial Institute and its elaborate program of studies covering colonial problems in every part of the world.

The War and Education

With regard to the war, Dr. Claxton declares: "The great war in Europe and the events connected therewith have called attention to the need of preparation for defense against possible hostile invasion and created a new interest in military education. The war has affected materially the schools in the countries directly engaged in it and in a smaller degree the schools of other European countries. The attendance at universities, colleges, and technical schools has been much smaller than in former years. Funds formerly available for education are now turned in other directions. Yet it is encouraging to note that in some of the countries, at least, the appropriations for public education are little, if any, less than for the years immediately preceding the beginning of the war. This shows the value which these countries attach to public education as an element of national strength."

CONVENTION OF RELIGIOUS EDUCATION ASSOCIATION

"The Relations of Instruction in Religion to Public Education" will be the topic for the first three days of the meeting in thirteenth annual convention of the Religious Education Association in Chicago, Ill., February 28, 29, March 1 and 2, 1916. The last

day will be devoted to departmental conferences on religious training in colleges, churches, and other institutions.

It is announced that no time will be spent in popular mass meetings but the whole period devoted to carefully planned conferences. The discussions will be based upon a series of investigations into the various experiments in correlated instruction, especially in the so-called Gary plan, the Colorado and North Dakota plans and the different systems of parochial schools and of week-day religious instruction.

The Association has no special plan to advocate; it is hoped that the conference will afford opportunity to study the present situation and the various solutions proposed.

The following is the preliminary program:

1. Scheme of Investigations and Studies

I. Recent Experiments in Correlation (of Religious Instruction with public education).

Gary, Indiana; Colorado High Schools; Greeley, Colorado; North Dakota High Schools; New York, Iowa; Indiana; Virginia; Spokane; Austin, Texas; Birmingham, Ala.; Ravenswood, Chicago.

II. Special Provision for Week-Day Religious Instruction.
Lutheran Parochial Schools; German Evangelical Parochial Schools; Catholic Parochial Schools.

Jewish:—(a) General Parochial Schools; (b) the Kelhillah. Daily Vacation Bible Schools; Religious Day Schools; Lakewood, Ohio, High School.

III. Religious Exercises in Public Schools.

An investigation as to methods, material used, purposes in mind, and effects or values, covering the following areas: In Ontario, Canada; in New York; in Southern States, in Texas and Oklahoma.

2. Papers and Discussion

A Digest of Report of Investigations as to Experiments in Week-Day Instruction of Public School Pupils.

A Digest of Report of Investigations on Parochial Schools, Religious Day Schools, etc.

A Digest of Report of Investigations on Religious Exercises in Public Schools.

Present Legal Status. New and proposed legislation as to the relations of religious education to the public schools. Professor Samuel Windsor Brown, Department of School Administration, Ohio State University.

The Attitude of Religious Communions Concerning the Relations of Church and State in Education.

In actual practice what is the relation of a Gary Public School to Religion and the Churches?

What view of the relation of Church and State is involved in the Plan for State School credits for instruction in religion?

What are the reasons for asking the State to give School Credits for religious instruction?

Upon what conditions can Churches of different Denominations combine in giving Week-Day Instruction?

The Problem of Curriculum for Week-Day Religious Instruction.

- a.* From the Catholic Viewpoint.
- b.* From the Protestant Viewpoint.
- c.* From the Jewish Viewpoint.

What Influence may the new Plans be expected to have upon the Sunday School?

Teachers for the Week-Day Religious School: (1) What Qualifications should be regarded as the Standard? (2) Where is a supply of Teachers to be found? (3) How can training for this work be had?

Why some citizens believe that the Plan endangers our religious liberties.

What further provision might the churches make for Week-Day Religious Instruction outside of the public school program?

What influence will the Week-Day Instruction Plan have on Parochial Schools?

a. Worship in Connection with Week-Day Religious Instruction.

b. How is such Worship related to Religious Exercises in the public school?

Moral Training and Instruction in Schools

A Survey of Progress of Moral Conditions since 1911.

- (a)* In Elementary Schools.
- (b)* In High Schools.

Moral Conditions in High Schools.

The Reports on Investigations Conducted Privately in Typical High Schools.

The Best Methods of Studying Moral Conditions in High Schools.

ACTIVITIES OF U. S. BUREAU OF EDUCATION

A special phase of work which the Bureau has carried on with conspicuous success during the past year has been that of home gardening directed by the school. The plan outlined provides for the use of home back yards, vacant lots, and other pieces of land for children's gardens to be cultivated under school supervision. As a result of a special appropriation allowed by the last Congress, a division of school and home gardens was established in the Bureau with two specialists and one assistant, and before the close of the fiscal year 100 city school superintendents had already adopted the plan proposed by the Bureau and thirty-five cities had it in actual operation in one or more schools.

A three-year survey of 575 private and higher schools for negroes was completed during the year by the division of negro education. A specialist and three field workers have visited each of these schools one or more times, and the resulting report will be the first complete statement ever made of the work of schools for colored people. The division of civic education, established two years ago, prepared two publications intended to improve civics teaching, one of which, a "Manual for the Teaching of Community Civics," has already shown its value in creating standards for instruction in citizenship, while the division of immigrant education, established to study the existing provisions for the special education of immigrants, has begun the constructive side of its work by inaugurating a vigorous propaganda in behalf of citizenship education for immigrants who have come from countries that are without adequate educational facilities.

Besides making a survey of existing agencies for home betterment, the division of home education distributed 12,000 pamphlets on the care and early education of children and 26,000 copies of the reading courses which the Bureau has issued for the special use of parents and boys and girls in the home. The kindergarten division has made a statistical survey of kindergartens in the United States, and has rendered definite advice and assistance to State and local school authorities on request. The library of the

Bureau has continued the issue of a monthly guide to books and articles on education published in the United States and abroad. With its 150,000 volumes, 10,000 of which were added during the year, the Bureau of Education library is the largest pedagogical library in the United States, and probably the second largest library in the world devoted wholly to educational subjects.

Other activities of the Bureau during the year included the completion of a digest of the school laws of all the States, an important example of the kind of work a Federal Bureau of Education can do that is of the utmost service to the individual States; the issue of a bulletin on school administration in the smaller cities, which makes available for the first time material on professional supervision in an accessible form for superintendents in the 2,100 cities under 30,000 population; and the distribution of an illustrated bulletin on rural schoolhouses and grounds which has been much in demand for local school boards in the planning of school buildings in the country.

Publications

Four hundred thousand copies of the publications of the Bureau of Education were distributed during the year to school officials and others interested in education. In addition to these copies distributed free, 52,000 copies of Bureau documents were sold by the Public Printer. These publications ranged in size from the two-volume annual report of the commissioner, which contained reviews of progress in different fields of education for the year and the usual comprehensive statistics of public and private educational institutions, to brief bulletins describing significant educational experiences in certain local communities that seemed worthy of being made known in other communities. The 1914-15 series of bulletins included four on "Education for the Home" which represent the first attempt at a comprehensive statement of the provision for training in homemaking in the United States; a survey of drawing and art instruction; a descriptive bulletin on school savings banks; and several bulletins on the health of school children. The demand for the Bureau's documents was such that in the case of many of the forty-eight bulletins issued during the year the edition was almost immediately exhausted.

In order that the material in bureau documents may be disseminated as widely as possible, a circular letter service has been

developed. More than a million copies of circular letters were distributed during the year, nearly double the number for the preceding year. These circulars are sent to State departments of education, legislative committees, heads of departments of education in colleges and universities, normal schools, city and county superintendents, and to the press. This service received special commendation in resolutions adopted by educational associations during the year.

DOCTOR MONTESSORI IN WISCONSIN

The services of Doctor Montessori and her assistants have been secured for a term of six months by the Stevens Point State Normal School of Stevens Point, Wis. Doctor Montessori is to give her teaching training course and supervise a demonstration school in which her methods will be applied. It was announced that the courses would open on January 24, 1916.

FOREIGN EDUCATIONAL SURVEYS

International industrial competition and the disclosure that industrial progress is dependent upon education, have been the motive for school surveys abroad, according to a bulletin of the United States Bureau of Education on "Foreign Educational Surveys."

The bulletin calls attention to the fact that the American survey movement and the efforts to reorganize American schools in industrial and vocational ways were coincident with a realization by the people of the United States of the wonderful progress made by Germany in vocational education and that nation's consequent advance in international industry and commerce.

"The purpose of an educational survey," declares the bulletin, "is to bring about a more economic use of money and equipment, and a better adaptation of educational agencies to educational needs."

The scope of the foreign survey is generally wider and looks less to local conditions than the American survey, so the bulletin says. The foreign survey differs also from the American in that it is always made under Government auspices. The findings therefore carry with them the weight of Government authority. "In the schools these findings are conclusive, and by the general public they are received with deference."

The bulletin describes surveys in eleven different foreign countries. Of English surveys it is declared: "England has been especially fortunate in securing the services of her ablest public men on her educational commissions, and in generally having as chairman the ablest and most eminent man of the nation."

Fifteen distinct English surveys are recorded in the bulletin. The reports from these investigations say among other things: "Schools should be built for all the children;" "we think the classics good, but other things indispensable;" "prudent liberality is needed as well as practical wisdom in providing for educational needs."

The report on a survey made as far back as 1884, on technical education, expresses its astonishment at the industrial progress of France, Germany, and Switzerland, and contains the significant remark: "While we are of the opinion that England still maintains her lead in the world of industry, the commissioners note with concern the growth of technical education abroad." The commissioners conclude that "if England is to continue to be the industrial leader her managers, foremen, and workmen should combine theoretical instruction with their acknowledged practical skill."

PATRICK J. McCORMICK.

REVIEWS AND NOTICES.

The Essentials of Arithmetic, Primary Book, by George Wentworth and David Eugene Smith. Boston, Ginn & Company, 1915, pp. vi+283.

In the old days children were required to begin the study of Mathematics as soon as they entered school, and this beginning was frequently made through memory drills on the various tables. To facilitate this process the Catholic National First Reader contains the addition table pasted to the inside of the front cover; the subtraction table occupies the opposite page. On the last page of the book the multiplication table is given, and opposite it, on the inside of the back cover, the division table is given. This suggests at least that the child should memorize these four tables during the first year. This plan of introducing the child to mathematics is on a par with the ancient plan of introducing him to reading through an ABCderia or a horn book. The advance of pedagogical science demands a complete change in this procedure. The child's mind should grow up as naturally towards mathematics as it does towards any other goal in the educative process.

Stating of rules followed by a number of problems to illustrate the rule has likewise been outgrown. In all such procedure the beginning is made without; the point of orientation is in the content to be imported, whereas the science of pedagogy demands that we begin with the child's interests and never leave them. The point of orientation is in the child, not in the discipline.

In the three volumes before us may be found an earnest and successful attempt to meet the requirements of modern pedagogy in the teaching of arithmetic. The pupil is gradually led from the concrete to the abstract. His interest is maintained throughout and his knowledge of mathematics is not forced in advance of his needs. The first book contains a review of the work in mathematics, which is presupposed as a part of the work of the primary grade. The four fundamental operations are interwoven and presented to the child gradually in their

natural relation to each other. The problems throughout are practical and suggestive. These books mark a distinctive advance over the current elementary text-books in mathematics.

The Essentials of Arithmetic, Intermediate Book, by George Wentworth and David Eugene Smith. Boston, Ginn & Company, 1915, pp. vi+282.

This book is intended for the use of the children of the sixth and seventh grades.

Essentials of Arithmetic, Advanced Book, by George Wentworth and David Eugene Smith. Boston, Ginn & Company, 1915, pp. vi+290.

“This work furnishes the material for a thorough study of the great essentials of arithmetic in the advanced classes of the elementary school. In general, in the schools of this country the essential feature of the work of grade VII is a thorough study of percentage and its applications, while grade VIII considers arithmetic from the standpoint of the pupil's relation to the commercial, civil, and industrial world which he is about to enter. These great features have been emphasized in the general plan and contents of this book.” This book makes a worthy completion of the good beginning made in the Primary Book.

THOMAS EDWARD SHIELDS.

The High School, Its Function, Organization and Administration, by John Elbert Stout, with introduction by Lotus B. Coffman. Boston, D. C. Heath Company, 1914, pp. xxiii+322.

The High school has, within the last few years, found itself in the center of the great educational revolution that has taken place in this country. Its aims, its management, its articula-

tion, its curriculum, and the methods to be employed in it are all being discussed with a view to new functions which the High School is taking on. "The American High School," says the author in this preface, "has in a new sense become the school of all the people. It is here that a constantly increasing proportion of our young people receive their final training for the social duties and opportunities that await them. In order to meet the demands made upon it, the High School is under the necessity of redefining its aims. This requires a careful examination of the means employed—curriculum, organization, and teachings. Reorganization is demanded and it should result in both progress and stability. Traditions should not be allowed to stand in the way of necessary readjustments, nor should a glamor of things new lead us to engage in hasty and ill-advised experiments. This volume is an attempt to state the principles that should guide in the process of reorganization."

However widely educators may differ concerning the new functions of the High School or the new means to be called into requisition to enable it to perform these functions in a worthy manner, there is no doubt whatever concerning the need of reorganization of aims, of restraining of aims and of reconsideration of curricula and redetermination of educational values of the several branches which are conceded a place in the High School program.

THOMAS EDWARD SHIELDS.

Essays for College English, Sketched and Edited by James Cloyd Bowman, Louis I. Bredvold, L. B. Greenfield and Bruce Weirick. Boston, D. C. Heath & Company, 1915, pp. xix+447.

The selection of the essays presented here for the study of students in the English class has at least one merit. They are selected not merely as samples of English, but because they present a more or less clear and coherent body of doctrine on modern American social problems. The essays bear on "the problems of country life, the relation of scientific knowledge to the mastery of man's environment, the kind of education that exalts the science of human living, while not detracting

from the efficiency of industry, and last, but not least, the problems of life in general."

We are told in the preface "This volume is an attempt to supply a collection especially suited to students in agricultural colleges. There is no reason, however, why students of other colleges should not find these essays equally fitted to their needs."

THOMAS EDWARD SHIELDS.

Principles of Elementary Education and their Application, by Frank P. Bachman. Boston, D. C. Heath & Co., 1915, pp. viii+305.

This little volume is arranged with a view to its use as a text-book. It is divided into two parts. In the first part the aim is to establish the principles of elementary education and to bring to view what is implied in them. To this end a study is made of the relation between the individual and society, of the nature of the mental life of the child, and of how the child develops and of how he learns. The discussion is spread over five chapters under the following titles: "The Relation of the Individual to Society," "The Relation of Society to the Individual," "The Nature of the Psychic Life of the Child," "The Psychical Development of the Child," "The Learning Process." Whether or not the reader agrees with the author of this volume, he will at least find in its makeup a good illustration of modern methods of presentation. The topic is developed orderly and well in the chapter and culminates in a brief, clear-cut summary. The point of view maintained may be seen from an examination of these brief summaries. The first chapter concludes as follows: "In view of the outcome of our discussion, the relation of the individual to society appears to be fundamental. First, it is his superior intelligence that supplies the emotional and intellectual basis and bond necessary to the existence and continuance of society. Second, he is the source of the artificial factors implied in social development, and not only initiates social progress, but consummates it, and his freer, richer life is its test. Third, being the source of social ideals, he determines the aim of society and becomes the agent of its perfection. In short, society is dependent upon the individual for its existence and continuance, its develop-

ment and its perfection." This is all very well, but is there any room in this scheme for God, for Divine Providence, or for any higher agency to interfere in the affairs of men? However, the book will be more acceptable to the many if reference to such topics be omitted, and a convenient world built, in which there is no room left into which a Supreme Being might be crowded.

The second chapter is summed up in the following two educational principles: "Education is a function of society, the educational system given society must be such as will provide for its existence, development, and perfection. That system of education which provides for the existence, development and perfection of a given society is at the same time the system which provides for the highest mode of life, the highest development and self-realization of its members."

Chapter Three seeks to establish the following two principles: "The giving of appropriate expression, direction and determination to the will—or the development of the will—constitutes the primary work of education, the end to which every phase of it must contribute and be subordinated. The development of the intellect is the secondary work of education, and the intellect must be so developed with respect to both form and content, and only so developed, as to give the will the necessary expression and the desired direction and determination."

If these two principles be accepted, and the reasoning advanced in their support is undeniably strong, the all-important part which religion should play in education becomes immediately evident. It is the task of religion precisely to cultivate and direct feelings, emotions, will and conduct. In this field religion has resources to draw upon which have in the past achieved wonders and which no other agency has even remotely approached. Such principles as these should give our Catholic people courage. They should confirm them in their generous support of the school system which may, without interfering with the rights of others, call upon the rich inheritance which is ours as children of the Church and followers of Jesus Christ.

Chapter Four develops the thought contained in Chapter Three and culminates in the following two principles: "Education must seek, in each period of child life, to give the will that

expression, control, and direction, and to the intellect that form and content appropriate to the development of the distinctive will in intellectual characteristics of the period, appropriate to secure a normal will and intellectual development in the succeeding one, and appropriate to secure the will and intellectual development desired. Education must seek to lead the child, in each period of life, to acquire such experience, to direct him in working this over into such knowledge, and to guide him in making such use of this as will give to the will and to the intellect a development appropriate to the period, appropriate to secure a normal will and intellectual development in the succeeding one and appropriate to secure the will and intellectual development desired."

Each chapter of the book is summed up in a conclusion in a similar manner and there is appended to each chapter a list of references to the current educational authorities. The form of the book, in fact, leaves little to be desired, and its content reflects fairly well the current educational thought of this country at the present time.

THOMAS EDWARD SHIELDS.

The Discipline of the School, by Francis M. Morehouse, with introduction by Lotus D. Coffman. Boston, D. C. Heath & Co., 1914, pp. xviii+342.

The volume before us is very attractive in the arrangement of its matter and in the convenient size and make-up of the volume. The aim of the work is thus stated by the author in the Foreword: "The first chapters of this book deal with the general aspects of the situation, and with the theory of discipline. The latter take up the concrete problems of school life and offer suggestions for their solution. A constant effort has been made to keep the subject-matter practical, suggestive, helpful. At the same time, there has been no attempt to evade the necessity for real thought, for thorough analysis, and for that grasp of the big plan without which no teacher can succeed as a disciplinarian. An illuminating conception of the social organization not only of the school, but of the world, underlies the new discipline, which errs neither on the side of that soft pedagogy which ignores social obligations, nor with that older blind severity which denied social advantages. It

is inexorable, sure of its authority, and sternly firm; but it recognizes the right of self-government which comes as the reward of trustworthiness, and the joy that comes from happy cooperation. It is this conception of the nature of school management and discipline, applied to cases which most teachers know by heart, which form the subject of this book."

The line of treatment may be further seen by a glance at the chapter titles, which run: "The Place and Work of the School in Modern Life," "The Modes of School Government" (chap. 2), "Recent Developments in American Life as They Effect the Question of School Discipline," "The Prescription of Disciplinary Activities," "The Disciplinarian Process," "The Spirit of the School," "An Analysis of Offenses Common in American Schools," "Punishment" (chap. 2), "Disciplinary Devices" (chap. 4), "The Supervision of Discipline."

The volume should prove helpful to the teacher who finds discipline a problem, and there are many such teachers. Dr. Coffman in his introduction states that fully twenty per cent of the failure of teachers is due to failure in discipline. If this be a correct statement it is evidently the part of wisdom for normal schools and for superintendents of school systems to turn their attention to the problems of school discipline and to the finding of some means of helping the rank and file of teachers to meet these difficulties.

Where positive teaching of religion is not permitted, the whole problem of character formation and of moral teaching must be met chiefly through discipline. This gives an added value to the theory which lies back of any disciplinary scheme. Perhaps no part of the field covered by modern educational theory would give rise to more sharp controversy than that covered by a treatise on discipline. Dr. Coffman in his introduction briefly reviews the successive changes of attitude on the part of teachers to the problems of discipline. He condemns unhesitatingly the attempt to seek an exact agreement between the punishment and the offense, since this procedure looks at the offense rather than at the offender and at the past rather than at the future. Punishment as a deterrent is set aside as having failed, and the folly and cruelties to which it led are sharply arraigned. We are told "the chief weakness of the doctrine of repression was that it wholly disregarded the

worth of the individual. Repression of dangerous and instinctive evil tendencies, inherited from the race, will always be necessary for the fruition of a beautiful character, but repression as a means of public disgrace will seldom produce positive qualities of character or be successful in preventing others from committing similar offenses. The inadequacy and barbarity of these earlier methods began to dawn upon sensible people and attention was centered more and more upon the individual. It was recognized that the guilty are not all irredeemable, and that reformation, except in extreme cases, is far better than incapacitation. The rehabilitation of the individual became the goal of action."

This is good. It is a frank recognition both of the possibility and the desirability of redemption. The only surprising thing about it is the assumption that this is recent, whereas it is the very central thought of Christianity and is nowhere more eloquently expressed than in the pages of the Gospel. To realize this one need but to recall the appearance of Mary of Magdala at the dinner table in Simon's house, or the Master's sentence on the woman taken in adultery. It is this very doctrine that is being rejected at present by many ardent disciples of the eugenic movement.

One is somewhat startled by the following statement which is also to be found in the introduction: "Any discussion of discipline and its attendant consequences would be inadequate if it did not involve a treatment of that hoary, but nevertheless unsolved problem of the relation of authority to obedience, for it must be admitted that both are traditionally sanctioned and indisputably unnecessary in the government of any school." Is the "un" before necessary a misprint, or does Dr. Coffman really mean to exclude both authority and obedience from the school? The idea that this is a misprint is strengthened by a statement on the following page. "There can be no freedom in any institution except by obedience to those conditions or laws that are necessary for the perpetuity of the institution." The most ardent advocate of authority could not ask for more than this. In fact, the Professor seems to swing to the opposite extreme when he says: "The only natural rights any one has are those he uses for collective welfare." A Christian could not accept this statement since the indi-

vidual soul has its own work and its own destiny in addition to the value that the individual has as a member of society, and the individual has consequently rights that pertain to him as an individual and which do not militate against the institution, but which do not spring from the collective welfare.

The view of the author on Punishment is summed up as follows: "The functions of punishment are to protect society from those inclined to exploit it for their own interest, to satisfy the demands of justice by expiation, and to reform the offender." It would be hard to find in the literature a better summary of the functions of punishment than this. The sanity of the next conclusion is almost equally manifest: "Offenses should be punished in the light of the motives prompting them, and the punishment should be visited upon individuals or upon society in accordance with the fixing of blame. Immediate punishment should follow offenses when there is need of emphasizing the connection between the deed and its result, but with older children delayed punishment may be more impressive. The age of the offender, his motives, and the certainty or uncertainty of his guilt are factors in deciding immediate or delayed punishment." The nature of effective and ineffective punishments is dealt with in the following chapter where a sane balance between extreme views is maintained.

THOMAS EDWARD SHIELDS.

High School and Class Management, by Horace A. Hollister.
Boston, D. C. Heath & Company, 1915, pp. xvi+314.
Price \$1.25.

The author of this volume is at present Professor of Education and High School visitor of the University of Illinois. The educational public are familiar with previous works from his pen, and frequent articles in educational reviews. But he is perhaps most widely known through his High School administration and "The Administration in a Democracy."

With reference to the present work he tells us in his preface that: "The purpose of this book is to furnish to teachers and principals of High Schools and to those preparing for such work a brief, but comprehensive, survey of the field which the title suggests. The Modern High School has developed so rap-

idly, with its multiplying problems, that such a distinct treatment of its management and technique of teaching in its various departments has become a necessity. It is to aid in meeting this need, and from the standpoint of a wide contact with secondary schools, that this volume has been written. The discussions here presented are the results of a long experience with and study of High School problems of management and teaching. Nothing is set down as a theory, or as a mere opinion, except as expressed in the author's judgment, in some cases, of methods actually in use. The material is in this respect all first hand. . . The materials for the treatment of the latter topic (Methods of Teaching or Class Management) have been taken largely from notes on observations in the field during thirteen years of experience in the inspection of the High Schools of the state, supplemented by an extensive visitation and study of High Schools in all parts of the United States."

Part I, "Evolution and Definition," is dealt with in four chapters under the following headings: "Origin and Growth of the High School," "Development of Function," "The High School Defined in Modern Terms," "Conditions Most Favorable to Further Normal Growth." Part II deals with General Management under the following chapter titles: "Organization of the School," "The Employment of Teachers," "The Government of the High School," "Readjustment of Administrative Units Effecting High School Organization," "Selective and Advisory Functions of the School," "The Informal Life of the School," "Material Conditions," "The Daily Program of Exercises," "School Attendance and School Records." The third part, which occupies about half of the entire book, is concerned with Class Management and the Technique of Teaching, which it presents under the following nine chapter headings: "Principles of Class Management," "Program of Studies and Exercises for the High School," "The Technique of Teaching," "Notes on the Teaching of English," "Notes on Foreign Language Teaching," "Notes on Instruction in Mathematics," "Some General Considerations as to Expression," "Notes on the Teaching of History," "Notes on the Teaching of Science."

If one were to judge from the topics given in this Index to

Chapters, the book covers a very wide range, dealing as it does with general and special methods, with the history of the modern High School, with school management and class management. Such treatment may have its value, but the presupposition is against it. Brief presentations are good only for those who have already mastered the general field and in the brief limits of this little volume it would seem to be hopelessly impossible to give adequate treatment to more than a small moiety of the field indicated. The gentleman's experience is of course in his favor and should lend the weight of authority to his conclusions, but the student of the subject needs more than conclusions, no matter on what authority they are based. Short cuts to knowledge are, however, attractive to the mentally inert and to the extremely busy. To these two classes this volume should appeal and to the scientific student of the problems involved such a treatment should at least lead to discussion and investigation. Where the scientific spirit of the student is sufficiently developed to secure such results Mr. Hollister's brief summaries of school wisdom will doubtless prove valuable.

THOMAS EDWARD SHIELDS.

Elements of High School English, by Maude M. Frank. New York, Longmans Green & Company, 1915, pp. vi+290.

The author of this volume is instructor in English in De Witt Clinton High School, New York City. She is the author of "Constructive Exercises in English" and "High School Exercises in Grammar."

One's first impression on looking through the book must inevitably raise a question or many questions concerning the efficacy of the English teaching, which occupies so large a portion of the pupil's time during the eight years of the elementary school. The low standard of the English training of the pupils who enter the High School is frankly taken for granted by the author. She says in her preface: "The teacher of English in the High Schools of today has varied and manifold duties. To the lessons in literature and written composition, which were the staple diet a decade ago, there must now be added persistent instruction in spelling, punctuation,

grammar, and oral composition, all duly planned and graded for the secondary school. Furthermore, every well ordered course in English must include some provision for dramatic effort in the class room, if the work in oral expression is to be given its full value. The present volume contains material for study and practice in all these divisions of the subject, arranged with a view to affording the pupil as much growth-giving exercise as possible and to economize the time and energy of the teacher."

Of course, if the children do not know how to spell, to capitalize or to punctuate when they enter High School, they must be taught these things in the High School, and the sooner they are taught, the better. Chapter XV of the present book gives a list of the irregular verbs. If these have not been learned in the Grammar School, of course they should be taught. If the High School pupil does not know how to form nouns from adjectives, verbs from nouns, etc., he should learn these things before he can proceed further. But it is evident that this is not a satisfactory solution of the problem. The pupils should know these things long before they reach the High School, and while the High School may be obliged at the present moment to do the work of the grammar school it is high time that means were taken to secure efficient teaching in the elementary schools so that the High School might be allowed to do its own work efficiently.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

MARCH, 1916

THE TEACHING OF ENGLISH POETRY

I have sometimes thought what an unlovely thing it would be if Shakespeare should take it into his spirit head to visit a modern class in English literature—a class studying his own *Macbeth*, let us say. One can imagine him making his appearance just in time to have some valiant youth, otherwise worthy to be Prince Hal himself, as dumb as poor Yorick in the attempt to solve the cryptic mystery of “She should have died hereafter.” And the ghostly visitant from the singing shores would glide away to meditate on his own philosophy of what fools these mortals be.

Puck was right—so say we all, at times—that we are foolish to try to teach Shakespeare’s poetry, or any other. The poet is born, not made; so love and understanding are born, not contrived. Poetry, then, cannot be taught to a boy or girl, we argue; and some of us will add that we have tried it and have proved the point. All of which, and particularly the last consideration, demonstrates not the unteachableness of poetry, but our own forgetfulness of the principles of the syllogism. The undistributed middle has an awkward habit of creeping into our logical processes, and sometimes of remaining there.

But the teaching of English poetry, that is our proposition. Let us begin at the beginning, as the King of Hearts, I think it was, said to the White Rabbit. A gifted human being has written a poem. And so beautiful is his rhythmic creation, so teeming with sublime thought, or pathos, or lyric grace, or charm of some kind or other, that it has won the right to be called a classic. It is not seasonable or opportune to become discursive here and bear witness to the principles that decide whether a certain piece of literature is a classic or is not a

classic. It is too ancient a story. *Hamlet* will always be a classic; *Chanticleer* will never attain the glory. The *Ode On a Grecian Urn* is beloved of the immortals; *The Wonderful One-Hoss Shay* stays a bit closer to earth. So, then, we have a classic to teach. That is the concrete fact that looks us in the face. A simple truth, but no simplicity.

It seems to me that unless we be veritable children, we should know why we should do a thing before we seek to determine how we are to do it. Those heroed men of Balaklava thought differently, but they were under military compulsion, and we teachers of literature are not. Of course, we oft times have our superior officers, too. And it may be that at the present moment of this year of grace there is more than one instructor in literature who is talking about Browning's *The Ring and the Book* when his personal preference would be the songs of Poe; I fancy so. And in such a case the immediate reason for teaching a particular piece of literature is that it is nominated in the schedule for the day's work. To a greater or less extent we all are moved by the same consideration.

All this is obvious enough. We have one, or two, or three, or half a hundred pieces of literature to teach. Why are we going to do it? What is the end in view? Is it merely to elucidate to minds less mature and less agile than our own the contents of a poem so that they will know a definite number of facts more than they once knew? If that be the case, I am afraid we ought, in justice to the coming generation of men and women, acknowledge our misconception of our profession and leave it as quickly as we can. We belong somewhere else than where we are; anywhere, save in the ranks of teachers of literature. To be sure, the content of a poem must be known by the student; also, one is tempted to add, by the teacher—and known thoroughly. This is fundamental, but only fundamental; it is not the integrity of the task, nor anywhere near a large part of it. Why a student should study a piece of literature answers the question of why a teacher should teach it. The teacher and the taught are the eternal complements of each other. Their aims are the same, or ought to be. The student may be young, and may not realize the ends to be attained; the instructor is older, and should know the goal to aim at.

I fancy not a few of my readers who have been gentle enough to come so far with me will deem me a trifler with their time, begging them to hearken to vain repetitions. I plead guilty, and innocent. I trifle not, but I repeat. Teaching literature is no trifling matter, but there is nothing new in it. So when I enter upon the reasons for teaching it I have not a single novelty to offer. It is what the good Doctor Busby might have said, or an unnamed follower of Loyola, or Abelard, or some Greek slave in a Roman villa, a story that any one of these might have told so infinitely better. We teach literature to teach life; nothing more, but what is more important, perhaps, nothing less. We teach literature to teach how to live, and how not to live; we teach literature to teach how to die, and how not to die. Life and death are the great adventures, and we teach literature to show the way. We teach literature to teach God, and His mercy, and His justice. We teach literature to portray men, evil men but little higher than the devils, good men but little lower than the angels. We teach literature to condemn the frailty of mortal mould or to justify the godly ways of man to man. We teach literature to voice the tidings of human victory, and of human defeat; to message the compensations of worthy failure and the hollowness of ignoble success; to offer the inspiration of the faiths that have been pledged, the hopes that have endured, and the loves that have brightened the world like planets in the sky. We teach literature to teach the devotion of woman, the loveliness of truth, the beauty of the world. We teach literature to teach that all life and all death are a magnificent quest, a wonderful seeking after the heart's desire.

Literature, then, is not a page of print, with a tale therein. It is a breathing spirit, awake, alive, afire. It should make men wake, and live, and glow. For that purpose do we teach it; to that end we live laborious days.

With our motives and purposes so fashioned to the task, in what way can we teach literature? In the first place, to make a masterpiece a writer must have imagination, the power to create. To teach a masterpiece the teacher must have imagination, too—a sympathetic insight to the idea of the writer, without which there can be no re-creation of the artist's work. And that, I think, is the secret of successful teaching: the power to re-create the thought once alive in the author and

now waiting on the printed page the miraculous touch. If you have the gift of setting free that thought so that once again it will be animate, this time in your soul and in the souls of your disciples, then you are a prophet born, a teacher ready to teach. You are the ambassador from the ages lived to a living age, the interpreter of the soul of the past to the spirit of today. And though there may be more to consider in teaching literature than interpretation, I believe it is the chief and foremost element in the work.

Let us take a specific case and make application of our theory. You enter your lecture room or class room on some clear, keen October morning to meet a group of twenty or thirty youthful scholars. You and they are reading Wordsworth together, endeavoring to discover the sum of his worth to the world, the gift which he added to the laden altars the poets have offered to the muse of song. The students are sailing the voyage of discovery for the first time; you are an ancient mariner on these seas of poetic lore. But you love the sea, as every sailor does, and desire nothing better than to be captain of the youthful souls, even to the harbor bar. You begin today, we shall say, with that wonderful sonnet commencing "The world is too much with us." You can repeat it without recourse to the text, no doubt; perhaps many of your students can as well. If they cannot, you will tell them the advantage of adding this jewel to their treasure trove of memory. No doubt you will convince them the more readily of the desirability of their doing so if you can look at them in an unfaltering composure and with poetic feeling recite:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn."

Your students are young, perhaps, sixteen or seventeen or eighteen. I think most students meet the poem before they reach college. Or it may be that they are college freshmen, taking the required English A course in Nineteenth Century Literature. It matters little; at least they are in the fresh, eager youth-time, when life is a wondrous splendor, a great rainbow avenue with golden doors opening ever a little wider and offering a clearer vision. They have faith in themselves, they have fair hope of future days when they will set forth on deeds of high emprise, they are thoroughly in love with life, with home, with friends, with the world and the voice thereof. And they experience something of a spiritual recoil when they read that *the world is too much with us.*

Thereupon you and they will consider the matter. You have already discussed briefly a few of the facts in Wordsworth's life. You have spoken of his birth in the delightful lake country in Cumberland; of his education; of his sister, Dorothy, and her devotion; of his friendship with Coleridge; of his marriage; of his visits to other scenes in distant lands. You will remind them that his was a life of poetic reverie and meditative contemplation, and that in the fifty years spent beside the lakes in the Grasmere vale he renewed his youth-hood with daily visions of delight in hill and lake and sky. But well as he knew Nature, he knew Man, too—and this is the subject of the sonnet. It is an essay on Man.

Everywhere Wordsworth went, in country or city, he undoubtedly perceived saw evidences of worldliness quite at variance with his own detachment from mundane things. Though God made the country and man the town, man was using them both for the greed of gold. The farmer, the spinner, the banker, the lord—all were seeking the trail that led to pleasure or gain. The quest for the sovereign was the sovereign quest; and, once attained, the coin of the realm bought the toys of the world's desire. Life was a merry Vanity Fair, and every one visited the tempting booths, buyers one day, sellers the next; and so men wore their days away. Hence it was that with life a noisome hurly-burly of toil and barter, of low aims and material goals, Nature and Nature's gifts were disdained or unseen. There was no kinship between men and God's glorious creation, for they had given their hearts to the things of

Cæsar, they had steeped their souls in the nepenthe that made them lose all love of beauty, and they saw no wonders in the marvels of the universe. The glory of the sea, the tides that obey the moon's behest, the roaring prophecy of a midnight gale, the soft silence of a windless eve—none of these things moved men; men had no chords in their souls that would respond to the beauty and majesty and might and mystery of Nature's soul. Men had lost the poetry of the world they lived in. But Wordsworth had not; he was a poet, and valued Nature at her own price. He had given up the canny, competitive, commonplace existence, and had received the compensation that only can be won by the poetic soul. And as he laments the fact that men are sordid and not aesthetic, he cries impulsively that he would rather be a pagan nurtured in a creed that had gone the way of ruin than live the life his neighbors do. Now in the nineteenth century England he sings; he is a solitary prophet in a wilderness of heedless souls. As a pagan Greek he would be less lonely, for as he rested among the flowers and grasses of pleasant meadows and looked out to sea he would be able to behold old Proteus rising from the billows and hear old Triton blow his wreathed horn. Hellas would be Hellas still, and he would dwell in Arcady: he would be living among friends who possessed the gift of appreciation.

I think a class of modern boys or girls will usually respond in interest to an interpretation of this nature. And it seems to me that such an interpretation, at least in the case of short poems, may best be given by the instructor rather than be offered in tentative, piecemeal fashion by one or more of the students. There will be work enough left for the class in the consideration of questions the teacher may ask. In respect to this particular poem, he may ask various members of the class to apply any of the positive statements of the octave to present-day life. Is any one of the ideas true of themselves? of people they know? of most people they know? Why is it true, if it is? If they know people of whom it is not true, what reason can be assigned for the exception? Even if everything be as the poet laments, is he right, or is the world? Is he practical, or must a separate standard of relative values be granted to poets? What changes in tone, if any, would he make if he could write the poem today, over a century later? Are people in England,

in the United States, in the world in general, more cultivated than they used to be? Does the poet accuse Christianity in the sestet? Would he really prefer to be a pagan under the régime of the dead creed than be a Christian without poetic perceptibility? To what extent, if at all, does Christianity antagonize poetic feeling? To what extent did paganism satisfy the longings of the soul?

Queries of this kind are always stimulating; and it not unseldom happens that we have for our study pieces of literature that will permit a series of questions capable of educating most enthusiastic and serious thought. By our own personal adaptation of the ways of Socrates we teachers can do wonders; we may not, indeed, be able to change what seems to our students a dull and drab piece of word juggling into something quite as entertaining and colorful as a garden party; but I think we may hope, without undue optimism, to show that life, even life pulsating through the heart of literature, is anything but dull. Literature is life's handmaiden; what we ask of literature is to unriddle life.

But the literature of poetry should do a little more for us than chart the voyage of the years. One of the main objects of poetry, we have always heard, is to please. Now, obviously, if Wordsworth's sonnet does not give a certain amount of pleasure, it does not achieve its purpose. It may unlock the author's heart; it may teach a salutary lesson; it may change a student's viewpoint on the dignity of living; it may make him alter in some helpful way his evaluations of the things worth while. And this is much. But does the student enjoy the sonnet, does he glow with a mild kind of ecstasy when the words and ideas make their impress upon his mind? Does he feel any enthusiasm, or perceive any beauty? Does he see the perfections of the sonnet form, and how wonderfully the poet makes the fourteen lines mingle with his idea to effect a thing of beauty?

We can teach the truth of poetry with varying degrees of success. Can we teach the aesthetics of poetry? If we can, if we can say that our students both *know* and *feel*, that their intellects perceive and their emotions respond, then our purpose is to a large extent fulfilled. And if we achieve our purpose, can there be a better life than ours, a richer life, a life more artistic or more full of dramatic possibilities?

Perhaps first of all among the more dramatic possibilities is the very thrilling one that we may not win the full measure of our desire; we may not compass those splendid ambitions, nor feel more than rarely that delight of full accomplishment which makes life so worth the living, and gives to us humans the saving touch of immortality. This, I think, most teachers of literature will concede.

Sometimes we wonder why it is that we get such uneven results and, not infrequently, such inadequate results from our endeavors. Surely we work hard, if we have any conscience in the matter, and I think that that disagreeable human faculty is usually rather highly developed in the teacher. But successful teaching of literature is more than a matter of conscience, and more than a matter of desire. With the best intention in the world and the most exquisite selflessness of action, we may attain only indifferent success in the day's work. There should be reasons for this, and there are, and they are not far to seek. Let us consider some of the chief obstacles that lie between the teacher and success.

In the first place, we must remember that the normal youth looks upon education as something that is imposed upon him. He may like it, or he may not; but the matter is decidedly not open to his election, certainly not in his younger years. His parents send him to school, his teacher assigns him a task, and he obeys the dual alliance. He may be willing to change the coalition government to a triumvirate or a triple entente, but he is always conscious that he is the weakest unit. Now, this condition of things is peculiarly exemplified in the teaching of English. We are teaching classics; the untutored student does not know what a classic is, nor its superiority over an inferior piece of literature of more obvious interest. But he does not make a mental revolt; he may have faith in the word *classic*. It is one of those large and generous terms that admit of large and generous interpretations. And although he has had no part in determining the books to be read, although he has not been consulted for his vote of approval, his face is toward the east and he has his hopes. Everything goes well until he meets, let us say, Gray's *Elegy* or Wordsworth's *Intimations of Immortality*. Then he discovers the great deception, the colossal fraud that has been perpetrated upon him. And if he knew

his Chaucer he would cry with him, "Farewell, my booke!" As it is, he often cries it without the aid of the genial Sir Geoffrey; and the teacher has found his first obstacle in the subject matter itself. Many of the classics are not stimulating enough of themselves to win the interest of a youthful student. And prejudice, that unreasoning sprite that makes easy victory over young and old alike, has achieved another devotee. He whom we would induct into the mysteries of the classics will have none of them.

Perhaps the situation is not so serious yet. There are ways of recalling to life even what some youths consider assuredly dead. Teachers are quite familiar with the wonder process, and are quite willing to give to the faded bloom of ancient poesy the glow and color of perfect health. We make trial of our witchcraft and succeed in proportion to the strength of our spells and incantations. But sometimes there is nothing permanent in our magic; it is confusion and illusion and elusion; it is midsummer madness; it is a will o' the wisp, a carnival light that soon burns out and leaves the world in gloom. For our classics must not be simply agreeable reading, teaching us a portion of truth and giving us hours of joy, but they must be subject matter for examination as well. A student must make outlines of poems and plays; he must write themes about characters and situations and motives; he must be an adept in figures of speech, in scansion, in parsing, in biographical data; he must be on sure footing on every rod of literary ground that is likely to prove slippery. Well, youth is the period of obedience, and the student is faithful to his task. He fills his note-book, stores the spacious salons of his mind, finishes his course, and carries to the examination everything that will appease the more or less statistical ardor of his examiners. Everything, I was about to say, save a love of literature; but I shall not say it; for in spite of our worst efforts some students, a majority, it is our fond hope, bring even that.

These are, then, two of the teacher's chief problems—the tediousness and difficulty of some of the finest pieces of literature to immature minds, and the mechanical nature of the preparation for final examinations. But we must meet these problems with confidence. We must make a difficult classic

seem simple, and we must look upon an examination but as an examination, a familiar but a not too distracting phenomenon. We must not let the classics seem to indict themselves, nor allow a harmless, necessary examination to breed a hatred for literature. We have troubles enough without treading the mazes of the vicious circle.

There is one obstacle that we teachers of literature with malice prepense lay at our own feet. We think it is a stepping-stone until we find by experience that it is a stumbling-block. This obstacle to success consists in giving our students the unsought honor of overestimation. We rate their powers too highly; a compliment, but none the less a grave injustice. It is so tempting to walk into your class room and talk casually about an intricate stanza of Shelley or a thought-tangled passage from Browning as if it were an obvious platitude of current conversation. It is so easy to assume that one's students have a knowledge of the history of English literature and the facts of American history that they really know, for instance, that Tennyson and Lincoln were contemporaries. We forget that if they knew as much as we they would be far from our academic custody. I remember once upon a time asking a boy eighteen years old whether or not Samuel Johnson was acquainted with Shakespeare. In all seriousness, he answered that he presumed they knew each other, as both were members of the same club. This reply may be mildly laughable, perhaps, but not wholly ridiculous.

Indeed, it seems to me that in this, a misjudgment of the degree of our students' knowledge and a forgetfulness of their youth, lies our chief difficulty. We ask of the girls and boys who come to us for instruction to know as much as we know, to feel the same enthusiasms we feel, to laugh at the same things, to mourn over the same things, to be psychological replicas of ourselves. It is a forgivable fancy on our part; but if we act on such a vagary we are doomed to failure—we are defeated before we start. Youthful knowledge is not mature knowledge; youthful emotion is not the emotion of the post-youthful age.

It seems quite unnecessary to illustrate my meaning. But it is well fully to realize that the appeal of a poem to any reader is limited by the reader's powers of perception. Sup-

pose I am teaching *Il Pensero*. It has always seemed to me a crying pity that the beauties of this fine poem should be wasted upon the unappreciating souls of high school students. For wasted they are, without a doubt. When I read those wonderfully beauteous words—

“Sometime let gorgeous Tragedy
In sceptred pall come sweeping by,
Presenting Thebes, or Pelops' line,
Or the tale of Troy divine”

there flash over me in reminiscence all those old Greek plays that have come down to us from the festival days by the blue Aegean, *Oedipus the King*, *Antigone*, *Agamemnon*, *The Trojan Women*, and the rest. I see the poor old King of Thebes doomed to sightless old age and dying at last at Coloneus. I see Antigone suffering the death for her sisterly love of Polynices. I see the king of men come home after avenging his brother's wrongs to receive from a faithless wife the greeting of pale death. I see the wondrous city on the shores of Asia Minor enduring for ten long years the siege of a baffled foe; I see it fall at the last amid the flaming of temples and the crash of falling palaces and the wailing and woe of a stricken people. To most of the students who read these lines of Milton no such vision is presented. The passage is merely words, words, words; words to be solved properly by an easy glance at the notes.

Let us take another illustration. When we who are teachers read Shakespeare it is like a conversation with an old friend. We have had many a companionable hour with him, and know his wit and wisdom, his merry laughter, his somber broodings, the infinite scope and variety of the all-wise seer. We know his kings and captains, his queens and maidens fair; we know his dreamers and lovers and madmen and clowns, his angels, his devils, his sinners, his saints. We know, each within the limitations of his mental grasp, the whole range and sweep of the clearest poetic vision that England has given to the world. The lines, many of them, are as familiar to us as the most obvious axioms; the truth is clear, and the beauty of the words and of the thought needs no interpreter. To our students, often enough, the beauty and truth are strangers waiting at the threshold of first acquaintanceship.

How hopeless the whole matter seems. We spend our years in the gentle art of learning to see life more steadily than our fellowmen, to feel life more passionately, to know it more intimately, and to place a juster valuation on its claims and charms. We crave a sympathy of imagination from our students, and we get, more than infrequently, dumb tongues and mystified eyes, the silent compliment that greets the oracle. It may be discouraging, but it ought not to be so. For if we are as sincere and as thoughtful and as gifted in penetration as we sometimes think we are, and as we invariably pretend to be, we should know that the number of youthful students who win the whole of poetry's gifting is about equal, in proportion, to the number of knights who found the Holy Grail. They see what they see, but the quest seemingly is not for most of them.

We may not, then, always reach our ideal in our labors; but let us be ever very patient. We need many virtues in the worthy accomplishment of our work, but patience is the virtue that is peculiarly to be ours, infinite, eternal patience. We must be patient with youthful striving, with immature groping after the flowers of mature thought; we must be patient with students whose minds grasp feebly or act slowly; we must be patient with students whose home background is discouraging and unsympathetic; we must be patient with those who, for one reason or another, are handicapped in the seeking of culture and truth. Moreover, we must be simple. We must be able to embody the great truths of literature and life in simple speech. We must be masters of the wisdom we are seeking to inculcate, for only then may we achieve simplicity. We must ever be optimistic; we must have faith in our work, and love for our work. And though we may wish for brilliant students, we must learn to expect just what we find. We are educated, and our work is to assist others in becoming educated. Wisdom and ignorance are the extremes of the great antithesis, and perhaps our position on the balance is not the less desirable. Last of all, we must never forget that literature merely is not our field of endeavor, but life—life in its myriad multiplicities; in its gladness, in its gloom, in its battle, in its peace, in its victory, in its defeat, in all the protean, inexorable vicissitudes which give it name. Life, to be sure, can be expressed by other arts than literature; it can be bodied forth in painting, in music,

in architecture, in sculpture; and in each of these some things can be spoken more deftly, more subtly, more delicately, and with less limited imagination than they can be voiced in words. But we must remember that literature after all is the art that gives life its widest interpretation and the fullest expression of its sway. It is through this medium that we teach; it is through this rainbow-hued tapestry that we seek to show our love for our fellowmen, through this earthly power that we endeavor to declare the glory of God and show to mortals His gifting of beauty and truth.

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REDEEMING THE KENTUCKY MOUNTAINEERS

It is sad to think that in the twentieth century in this land, which received the flower of civilization full-blown from Europe's hand, which at its birth entered upon a heritage of culture, and which more than any country of ancient or modern times cherishes the system of universal education, it is sad to think that in this time, under these conditions, so vast a number of Americans are illiterate and their children doomed to share a like destiny. The thrilling story of the world as told day after day by the press, is known to them only from the lips of others; the realm of books is as visionary for them as the Lost Atlantis; they are the Silent People, the deaf-mutes, of the intellectual life. Nor are they to be found solely in rural and mountainous districts. Every city has its quota, and while immigration and influx from the country are largely responsible for their prevalence, native population likewise supplies its number. It is not an unusual thing for an election officer to find a native voter unable to sign his name; for a stranger to be impressed into service to make out a money-order from him in the postoffice; for a friend to have to write and read his letters.

Compulsory school laws will eventually clear municipalities of this blot; but it will be a long time, if present indifference toward them last, until they produce like results in the rural communities. In almost any town and village will be found boys and girls growing up in ignorance, due to the sorrowful neglect of parents, and the equally sorrowful unconcern of the people as a whole. Yet you will see these people priding themselves on their progress while one of the essentials of true progress is thus overlooked; boasting of their school while the real purpose of the school fails of accomplishment. And who does not know of rural communities that make splendid sacrifices to swell the foreign mission fund, but stretch out no hand for the heathen in their midst?

The census of 1910 shows that our illiterate population numbers 5,516,163, of which 1,534,272 are native whites. The Southern States pile up this sorry record, in spite of the heroic efforts they have made and are making to build up their edu-

cational system, which practically began after their war for independence. For while the South had good schools previous to that time, and gave to the nation some of its most renowned scholars and statesmen, these did not reach the masses; and also suffered with all other institutions, in the overthrow of the old régime, and the losses resulting from the long years of warfare.

It is a significant fact that in those districts which count the largest illiterate population, the Catholic Church has little or no establishment. In the mountainous districts of Kentucky this was the case until the apostolic spirit of the late Bishop Maes, of Covington, reached out to the southern and eastern confines of his Diocese, and missionaries of the True Word entered the fastness of those eternal hills.

There is no purer strain of Anglo-Saxon in the country than that possessed by the Kentucky mountaineers. Their ancestors were of the train that passed through the Cumberland Gap, in the wake of Boone, Kenton and Galloway to settle and civilize the frontier. The breaking of a lynch-pin as a Kentucky writer has observed, made the difference between their descendants and the descendants of those whose lynch-pins did not break, and who traveled on to the lowlands. Their speech contains words that have passed into disuse; they have customs which interest us as we read of them in pioneer history; and their thought is of a mode not entirely like to ours. Woman is still the inferior of the man; the home is the castle; the law may serve the weaker breed, but the mountaineer is his own defender; while the spirit of the clan is so strong that even enemies will unite against an outsider. Their virtues are strongly marked. They are loyal and honest and hospitable; if their moral code is lax shall we feel surprise, when for generations they have been left without religion and education? Nature as they beheld it behind their grim citadel of hills, was their priest and teacher, and nature there is primeval. But, notwithstanding their ignorance, they have paid to the full their infraction of the law, for, however named, the law is no respecter of persons. The one who sins in secret or in ignorance is dealt with as inexorably as the one who sins publicly and in full knowledge; and the mountaineer might have been less a sinner than the man in the lowlands.

had he the latter's education and sustaining helps of religion.

The publicity given the crimes of the mountains has had its effect in the awakening of a sense of duty on the part of the Commonwealth toward these people; and, as is usually the case, private enterprise has carried this into effect. The club women of Kentucky have shown a commendable spirit in their desire to give a new outlook to the people of the mountainous districts of their State, by their interest in matters educational, in aiding schools, assisting and encouraging teachers, establishing traveling libraries, etc. Sectarian bodies have also become active, and in several localities they have opened schools for the education of the children, academically, industrially and morally; while the circuit rider is being replaced by men of culture and devotedness, who are ready to spend themselves and be spent that the Christ of their conception may come to the mountains. It does require sacrifice to enter this fight against ignorance and non-religion, thus planted firmly; and though they themselves lack the true enlightenment, none the less are they deserving of our praise.

Equally worthy of praise is the sacrifice made by these mountain parents for the education of their children. It is not an unusual thing for the eldest boy or girl (and how sorely needed is that young strength to sustain the failing strength of their elders, those only can realize who see those parents, weak, enervated, old at 35) to be sent to the school to acquire the education which the father and mother had never an opportunity of obtaining. Out of their poverty they somehow manage to contribute something toward the child's support, if the school is too distant for him to board at home; and the knowledge that he is getting an education sustains them under their added privations.

The desire for an education with the mountaineer is a passion; nor is it confined to the youth. Adults, as well, seek it, as has been shown by the success of the Moonlight Schools. In the story of modern education, there is nothing more romantic and also pathetic, than these moonlight schools, which, originating in the fastness of the Kentucky mountains are extending into other States, and are doing their part in the stamping out of illiteracy. The idea was conceived by Mrs. Cora Wilson Stewart, whose duties as superintendent of the

schools of Rowan County showed her how great was the illiteracy of the district and how poignant the misery it entailed. To write letters for these people to their absent loved ones, read the answers when received, was some of her self-assumed work. It was one of these recipients of her kind offices who gave Mrs. Stewart the inspiration of her school for adults: a mother who, alone with a blue-backed spelling book, struggled toward knowledge, and one day surprised the superintendent by appearing with a letter which she had written to a daughter in a distant city. What one had done unaided, others could more easily do with help; and Mrs. Stewart decided to open night classes in the schools for the illiterates of Rowan County. All the teachers readily responded to her call. The schools were opened on September 5, 1911, and more than 1,200 men and women, from eighteen to eighty-six years old, were enrolled the first evening. The following year the Rowan County Moonlight Schools had sixteen hundred pupils and the movement had spread to about ten other counties. Within three years the illiterates of Rowan County had been reduced to six persons. As the report points out, this shows that adult illiteracy is easily and quickly wiped out. The Kentucky experiment showed that in most cases an adult could learn to read and write in a month. Its success proves again what can be done by zeal and self-sacrifice and dedication to an ideal. Without any recompense for their additional labors, the teachers of the mountain districts, poorly paid at the best, teach the Moonlight Schools. Nor does that conclude their efforts. By visits to the homes and repeated solicitations they induce the less ambitious to take advantage of the opportunity, and to reduce the number of illiterates in their district has become the dear aim of every teacher in rural Kentucky.

When Bishop Maes undertook his mission work in the mountains, he summoned to his aid the sons of St. Benedict, as his first predecessor, Bishop Carroll, had done on entering his See. Scarcely less arduous than the lot of Father Badin and Father Werinck in the lowlands of Kentucky at the close of the eighteenth and the beginning of the nineteenth century, was that which confronted the Benedictines of Cullman, Ala., in the mountains of the same State at the close of the nineteenth and the beginning of the twentieth century. The same wall of

mighty trees shut them in; roads worthy of the name they found none; coarse fare and rude accommodations, hardships innumerable, discouragements, poverty, and perhaps what is hardest, forgetfulness, if not neglect, by their more favored brethren of the household of the Faith, these the Benedictines and the members of the Diocesan clergy, whom the Bishop sent to the work as his number of priests permitted, knew in full measure. On their appointment, the Benedictines began operations at Jellico, Tenn., which, lying on the Kentucky border, is embraced in the Covington diocese. It was, at that time, some sixteen years ago, a thriving mining town, and a fair congregation, mainly Irish, with a mixture of Germans and Italians, awaited the coming of the priests. Immediately a little school was opened by Father Leo Meyer, O.S.B. The classes were held in the priests' house, and Brother Aemilian, O.S.B., became the first teacher. Thirty children were enrolled, several of whom were Protestants. Brother Aemilian added a fourth "R" to the accepted three, and Religion was given its rightful place in the system of education, entering by the way that had been blazed by the pioneers. The mines, however, soon became exhausted, and the consequent removal of the Catholic foreigners caused the closing of the little school.

But the mission, in the meanwhile, had been called further into Kentucky, and Corbin, even then a place of promise, became its headquarters. It was in charge of the Rev. Ambrose Reger, O.S.B., whose name deserves a place near those of the pioneer priests, who have given glory to the Commonwealth and the Church in the West. Zealous, whole-heartedly devoted, and loving these neglected people, he has labored for nearly fourteen years for their regeneration; often alone, always against terrific odds, for, it must be remembered, the Catholic priest and teacher here meet not only ignorance and non-religion, but bigotry as well. One of Father Reger's first acts was to open a school. It was taught by a Catholic young woman, in the rear of the church, until he was able to build a schoolhouse. In 1908 the Sisters of Divine Providence of Newport, Ky., assumed charge of it, and the success which from the first had attended it was greatly increased. Its patronage has always been largely non-Catholic, parents preferring it above the public school for their children; and it is

worthy of record that these Protestant pupils have been a credit to the institution and have made it famous throughout the region.

The good accomplished by the parochial school and the need of one for the higher education of the Catholic children in the mountains, in smaller towns, railroad terminals and mining camps, as well as for the accommodation of non-Catholic patrons, unable to meet the expenses of the higher-priced colleges in the Blue Grass Belt, caused the Sisters, in 1914, to open the St. Camillus Academy at Corbin. The school has an academic and commercial course, domestic science and needlework are taught, as are art and music.

Out of their experience of years, teachers assert that the mountain children, given equal opportunities, excel in every respect the children of the cities and richer rural districts. Now, into these mountains of Kentucky are pouring the immigrants from Catholic Italy, Poland, Hungary, bringing their religion and their heritage of art and science and literature with them. What will evolve for the State and the nation, when the Old World thus meets the New, in all its primitive youth and vigor? The best, if we do our duty toward them; the worst, if these latest arrivals are neglected, as the natives have been. A great material future is opening for the mountains. Mines are being developed, timber lands cleared, railroads built, for eastern capital had discovered the hidden wealth of these regions. The good roads movement, which has the State in its grip, will give greater impetus to these industries as well as to agricultural pursuits, and more than anything else will bring modern civilization to the door of the mountaineer. Before this materialism bursts full upon the mountains, its people should be prepared rightly to meet it; and we know, only religion and that education which trains the heart as well as the mind, can properly do this. If back in those mountain districts where, as yet, the advance guard of progress and prosperity has not penetrated, there could be opened such schools as those at Corbin, with this difference that board and tuition would be free, what would not be accomplished? To the faith of their ancestors many of the inhabitants would be restored, while all coming under their influence would be uplifted; and when the Catholic immigrant

should arrive, he would find his church had preceded him, and the sad history of loss of faith so written in remote localities that all who run may read, would not here be repeated.

But though it is a harvest whitening for the hand of the reapers, these are few. Scarcity of priests always handicapped the late Bishop of Covington, in a work so dear to his soul; and lack of means prevents the opening of other schools. Here is a work which educated Catholic women could carry on, which a wealthy Catholic laity could support. Where a community of nuns is out of the question, the Catholic lay woman could locate, open her little school, and, unlocking the door of learning for those dark minds, bring, at the same time, love of God to their famished souls. If, in addition, she possessed some of the physician's knowledge and nurse's skill, then indeed would the blessing of her presence be doubled; for to see human suffering in all its terrors you must sit by some mountain cabin's bed of pain.

Not only are these conditions true of the Kentucky mountains; wherever are ignorance, irreligion, poverty and suffering, there lies a glorious mission field for our Catholic laity of means, leisure and education, and who, perhaps, are pining for some opportunity for the exercise of their gifts. The trouble too often is that all want to gather into one field, where the usual results of overcrowding follow. They will not strike out into the neglected places, until these are taken up by sectarian workers, then we behold the repeated and sorry spectacle of a strenuous effort being made to gain what was once ours for the mere taking.

ANNA C. MINOGUE.

Covington, Ky.

THE CHURCH'S PLACE IN THE EARLY DAYS OF NORTH AMERICA

No country in the known world can separate her history from the work of the Catholic Church in her midst. The Church was established by her Divine Founder for "all nations" and she has continually borne witness unto Him, according to His promise, in every part of the earth.

A true knowledge of the work of the Church in connection with the history of a country is, however, frequently received with surprise by many because, only too often, a just chronicling of this work is very noticeably missing from the histories written by those outside the fold. Nowhere is this more apparent than in books of the history of North America; and it is most apparent in the histories of her earlier days. This is especially true concerning many of the books of reference and the textbooks commonly used in the non-Catholic institutions of learning, more especially those used in the public schools of our country. It is likewise often true of such books found in many of our public libraries. A brief examination of the contents of these various books will attest this fact.

To illustrate, we find, for instance, that while these books make note of the fact that nearly five centuries before the discovery of America by Columbus, Norsemen are supposed to have visited this country and to have given to it the name of "Vinland, the Good," yet very little note is ever made of the fact that this country is supposed to have been visited also by Norse *missionaries* who came in the Norse trading vessels to bring the true Faith to the savage natives and thus to begin the Christian civilization of this "good" land. And practically no note is ever made of the fact that these missionaries are supposed to have continued to visit this country at varied intervals, laboring here under the jurisdiction of the bishops of Greenland, through a period covering probably more than two centuries—up to the time when Greenland was invaded presumably by hordes of some of these very savages, and was herself laid waste to such an extent that no further visits to this country could be made.

This story is founded on inferences made from Norse literature and from records kept in the archives of Rome, relating to the missionary work done under the jurisdiction of Norse bishops. Then, too, many of the legends of our earlier Indian tribes lead to the conclusion that their forefathers must have been more or less familiar with the principles of the true Religion. This is especially apparent in their legends pertaining to the "Great Spirit," the Indian's idea of God. Then, as another instance, in the story of *Hiawatha* which, the author tells us, is based on legendary sources, we find evidence that the Indians had some idea of a Saviour. These legends are offered as proof that even after a lapse of many years, the Indians still retained some correct idea of the true God and of our Saviour, which ideas may be attributed to the teachings of those early Norse missionaries.¹

And even though historians might choose to treat the story of the Norse visitation as an ancient and romantic legend, yet even as a legend it is still inseparable from the Church.

In accounts of the discovery of America by Columbus, unfavorable historians pass lightly by the fact that this discovery is due entirely to children of the Church. Columbus, himself, was a faithful son of the Church, and his voyages and discoveries were made possible through the influence of Catholic priests (Fr. Juan Perez and Fr. Francis, both Franciscans) and through the benevolence of their Catholics majesties, Isabella and Ferdinand, of that most Catholic country, Spain.

With the landing of Columbus, the Cross and the Religion of Christ were planted on these shores, never to be uprooted.

On his second voyage, the following year, Columbus was accompanied by twelve missionaries, among whom were the same Fr. Juan Perez and the Rev. Fr. Bernard Boyle, a Benedictine. These two priests had been chosen by the Spanish court on account of their learning and ability in order that, together with their missionary labors, they might make astronomical and cosmographical observations bearing upon all the

¹Inferences place the scenes of the labors of these missionaries chiefly along the New England coast. To the Catholics of our country, therefore, it is very gratifying to assume that the first Mass ever said in the New World must have been said by one of those early Norse missionaries on the shores of our own United States—more than nine centuries ago!

new discoveries. This latter fact is very frequently received with astonishment by those who have read only non-Catholic accounts of the discovery of America.

And, following the voyages of Columbus, nearly every ship that sailed from Catholic Europe to these shores carried with it zealous missionaries whose purpose was to bring the true Faith with its civilizing influences to the inhabitants of the newly discovered lands. Nearly every expedition made into the new country in quest of territory was accompanied by priests and brothers in quest of souls. And yet, at the same time, it is true, as will be presently noted, that not a few of these missionaries were themselves among the first discoverers, explorers, geographers, scholars and historians to be found in connection with the history of this country.

And while many of those first ships, returning to the Old World, carried with them all that was left of their disappointed and disheartened passengers, these faithful missionaries nearly all remained behind in the New World, in order to carry forward the purpose for which they had come. It is quite probable that in more than one instance, they may have been the only white men left alone with the natives in the terrible wildernesses of this country.

With hardly a thought of anything save that of their sublime mission, these zealous men were unconsciously blazing the trails for the future civilization of all America. And they had begun to mould the history of this country long before Martin Luther turned loose on the world the havoc of his Reformation.

In connection with the labors of these missionaries, the work of colonization and civilization had advanced to such an extent that, as early as 1512, the Pope had erected an Episcopal see in San Domingo—a time when Luther was still reciting the offices of his order, five years before his excommunication from the Church!

Long before the various countries of Europe had fully awakened to the knowledge that Columbus had discovered, not merely a northwest passage with a few scattered islands, but, in reality, a vast new world, these faithful men were giving their lives that the Faith might live on these shores. Long before the various European powers had begun to realize the possible vastness of the new country or to consider the import-

ance and value of gaining possessions here, these men had begun the Christian civilization of this country and this civilization had taken root and was flourishing when the Church of England, under Henry VIII, first sprang into existence.

The see of Pueblo had been erected in 1519, a little more than a century before the Mayflower landed with its one hundred passengers breathing English hatred against the Church their fathers had forsaken.

The erection of an Episcopal see is, itself, prime evidence that churches and schools had already been established and that, under the jurisdiction of the new see, Christian education will continue to be guarded and fostered.

The see of Mexico, the first see of the North American continent, had been erected in 1530 and, under the Spanish missionaries, the churches and schools in Mexico and in our south and southwest were growing; and these missions, especially those of California, under the Franciscans, had become subjects for romantic history long before England ever took us into serious consideration and decided to become our "mother country."

St. Augustine, the first permanent settlement within the present boundaries of the United States, founded 1565 by Menendez, had been receiving Christian education from these missionaries more than half a century before the founding of the Jamestown colony.

Ste. Croix, on the coast of Maine, had been founded in 1604, and had been the scene of the labors of the French missionaries a century and a half before the Boston Tea Party episode.

In Maryland, the Catholic Faith had been established with the coming of the Baltimores in 1634, and although subsequent persecutions had apparently mowed it down, still it could not be uprooted and there it afterwards sprang into a new and more vigorous growth; and the city of Baltimore later became the seat of the first Episcopal see erected within the United States (1789).

To our north, the see of Quebec had been erected in 1674 and, under the French missionaries, most notably the Jesuits, the missions of Canada ("New France") had been thriving a full century before the battle of Lexington.

Something of the work accomplished by these French mis-

sionaries in these regions is delicately described in Longfellow's *Evangeline*, a story of "Arcadie."

Under these missionaries had also been established the missions along the Great Lakes and on the Mississippi, within the great "Northwest Territory." Kaskaskia, itself, afterwards the first capital of Illinois, was nearly a century old at the time of the signing of the Declaration of Independence. Kaskaskia, Cahokia and Vincennes (Indiana) were among the most important posts in English possession in this territory at the close of the Revolution. And, through the influence of Fr. Pierre Gibault, the pastor of these regions at that time, the Stars and Stripes were peacefully unfurled over these posts. For his influence in securing a peaceful surrender, Fr. Gibault won the title of "patriot priest of the West," and that was all he ever won save boundless ingratitude from those in authority.

Thus, briefly outlined, is something of the work of the Church in Christian civilization in the early days of America, beginning with its discovery—a civilization that had embraced our broad continent on all sides and had found its way through her wildernesses into her very heart long before the dream of American independence.

In many instances and in many places, the Faith may have seemed to have altogether died, yet for the most part, the roots remained, only to spring into newer growth later, as subsequent history will attest. For these roots had been planted by the children of a divinely founded Church and had been watered by the blood of her martyrs; and faithful, selfless lives had been continually and unsparingly given to fructify the growth of the plant, and the Divine Founder had failed not to supply the increase, an increase that was often greatest where persecution had most abounded, as has ever been the history of the Catholic Church.

To the Church's missionaries, too, and also to faithful children of the laity, are due many of the most important discoveries and explorations made in our country, together with maps and valuable records; but these, as well as the Church's work in the Christian civilization of our country, have been given but slight credit by unfavorable historians and compilers of textbooks of American history.

In many instances, these very records, especially those so faithfully preserved in the archives of the Church, have been the principal if not the only sources from which scholars and historians have gathered any authentic information concerning early America.

The history of the early Spanish south and southwest and not a little of that of our eastern coast, and practically all the history of early Canada, has been largely compiled from records made by the missionaries who first labored in those regions.

How invaluable to historians have been the *Relations* of the Jesuits, for in addition to accounts of the missionary labors of these priests, these *Relations* contain also scholarly and comprehensive accounts of the Indian tribes and of the country itself as the Jesuits found it in their journeys among the tribes, covering a period of nearly two centuries.

It is practically impossible to imagine any history of the early French colonization of America which has not been largely based on the *Relations* of the French Jesuit missionaries.

Whatever we have pertaining to the early history of the Mississippi is due to the children of the Church. Its mouth was first discovered (1520) by Alverez de Pineda, who named it the *Rio de Santo Espiritu*. The main body of the river was discovered (1541) by de Soto, accompanied by a Franciscan friar; and later (1673) Fr. Jas. Marquette, one of the French Jesuits, accompanied by Joliet, a brother of the same order, navigated and explored the river southward and gave to the world the first complete authentic record of the same—a record that has proved of incalculable value to subsequent historians and geographers.

To the missionaries in the Mississippi valley are largely due the discovery of nearly all the other waterways which, with the Mississippi, formed the chain over which was later established the famous "new route" from Canada to the Gulf, the route with which the name of La Salle, also, is always associated.

These discoveries were made by the missionaries in their journeys among the tribes, for in those days most of the journeys in this part of our country were possible only by way of its waters.

The St. Lawrence was discovered and explored (1534-1535) by Jacques Cartier, a Catholic layman, to whom France owed all Canada.

Lake Champlain was discovered (1609) by Samuel de Champlain, the founder of the city of Quebec. Champlain was, according to the historian O'Gorman, "a soldier, a navigator, a courier, a scientist, an *enthusiastic Catholic*, high-minded and brave." The fact conveyed by the italics is apt to be overlooked or altogether ignored by writers outside the fold.

Innumerable other examples could be given as evidence that the children of the Church, especially her missionaries, have always been first in all that pertains to the early history of our country. As O'Gorman further informs us, these missionaries labored not only as preachers of the Gospel, dying often as martyrs to their duty, but they labored as scholars and as schoolmasters, reducing to grammar and putting into print the dialects of the tribes, preparing catechisms, hymn-books and other books of instruction and devotion, and also vocabularies, grammars, dictionaries and other textbooks in the dialects, and these books were used in the instruction of the Indian.

One of the earliest literary works of these missionaries was the book, *De Unico Vocationis Modo*, written by the Dominican Las Cascas in Guatemala, 1536. This book, together with the labors of its author, was chiefly instrumental in suppressing the enslavement of the Indian. Las Cascas preached and wrote ways of "peace and persuasion" instead of ways of "violence and force" in the treatment of the Indian; and putting his own theories into practice, he succeeded in winning the confidence and converting one of the most hostile tribes on the islands, and in changing their "land of war" into the land of "true peace" that is, *Vera Paz*, the name which it bears to this day.

This, more than three centuries before Lincoln's Emancipation Proclamation!

These are but a few representative instances of some of the work accomplished by both the clergy and the laity in the early days of America.

The life of the missionary among the natives of our country would be in itself a matter for interesting history.

In order to win the savage heart of the Indian and to teach him, these missionaries not only learned the Indian's language, but adapted themselves to the lives and habits of the tribes, enduring indescribable hardships and sufferings, always amid many perils.

It is difficult for us even to imagine what life in the primeval wildernesses of our country must have been to these men, accustomed, as they were, to the civilization of Europe. Yet, they became indeed true brothers in Christ to these strange wild people, sharing their lives in every way, in season and out of season, helping them till the soil, sleeping in their miserable huts or out under the open sky, wandering with them through the forests, paddling with them in their canoes, very often performing all the labors of the journey—in fact, neglecting no opportunity to win the Indian to God, yet very often meeting only with faithlessness, ingratitude and even martyrdom.

The food of these missionaries consisted chiefly of wild game, native fruits, nuts and berries, or roasted maize, though very often, as one of them said, they were obliged to observe a "continual Lent."

While the struggle was going on between the various European powers to gain a dominance in this country, and through all the changes brought about by these continual conflicts, these faithful missionaries continued to labor in privation and sufferings and in continual conflicts these faithful missionaries continued to labor in privation and sufferings and in continual danger of death from exposure and famine, from fevers or the various other sicknesses attendant upon a strange climate and an uncultivated land, from accidents, wild beasts and wars, or more terrible still, from the uncertain and fierce outbreaks of the savage nature, a martyrdom as cruel and horrible as any endured by the early Christians.

From the very dawn of the discovery of this country, these men were giving their lives that the Faith might live in these lands and that Christian civilization might be established here for all people and all generations. And yet how seldom is the Church given her place in the sun of American history!

MYRTLE CONGER.

Shelbyville, Ind.

EXTENSION TEACHING IN AGRICULTURE AND HOUSEHOLD ARTS IN IRELAND¹

There are four distinct movements in Ireland for the betterment of rural folk that are attracting world attention. The first is the work of the Congested Districts Board, organized about sixteen years ago by an act of Parliament and charged with the duty and authority to purchase, at forced sale if necessary, the great estates given over to grazing cattle and sheep, to divide these estates into forty-acre farms, and to sell the farms so formed to men in the "congested districts." This term is applied to certain sections in the peat moors and in the mountains in the west of Ireland, where the population is many times greater than the land is capable of supporting. The population in these districts are the descendants of tenants evicted from the good agricultural lands now being divided when such lands were turned from cultivation to grazing. These large estates have been owned since the conquest of Ireland by Oliver Cromwell by English landlords and were farmed by Irish tenants. When American agricultural products found the English market in large quantities, beef and mutton became more profitable than other agricultural products. For this reason and other reasons not necessary to state here, tenants were forced by exorbitant rents from their holdings and the land turned into pasture. The only place open to the evicted tenants for settlement was the bad lands in the peat moors and on the rocky mountain sides. "Dug

¹Extension teaching in Agriculture and Household Arts as a function of the State Colleges of Agriculture in the United States has become such an important movement during the past ten years that great interest has been created in the subject. The last Congress (in May, 1914) passed an act (the Smith-Lever Act) providing Federal aid to assist these institutions in their extension teaching. Information from all parts of the world where similar work is undertaken is being sought in order that the best in the schemes in operation elsewhere may be adopted in the United States. Ireland has in this matter valuable lessons for the United States, probably more valuable than any of the other countries of Europe. The Irish plan of extension teaching in Agriculture and Household Arts is in many ways the best organized in the world—not only on paper, but in practice as well. The writer spent several months in Europe in 1914 studying the work of various educational agencies for the benefit of rural people, one month of which was spent in Ireland, making a special study of this extension teaching.

over" peat land, that is, land from which the peat had been removed, was capable of cultivation. Tiny patches of the mountain sides were cleared of stones and used as gardens. The conditions under which people were living in the congested districts is hardly imaginable and is almost impossible of description. Such a description, however, is unnecessary here. To these people the good agricultural lands are now being opened up, slowly, of course, as time is required to settle litigations with land owners who are unwilling to give up their estates, and to survey and divide the estates after they are obtained, to build the necessary roadways, provide drainage, and erect houses on each farm. When the estates are ready for settlement, the small farms, with the houses erected on them, are sold on long terms, sixty-six annual payments covering principal and interest. These annual payments are less proportionally than was formerly charged for rent.

It was the pleasure of the writer to ride about three old estates—thirty thousand acres in all of the most beautiful agricultural lands one could imagine. One of these estates had been divided and settled seven years before, the second two years before, and the third was being divided at the time of the visit. On the first settled estate were living between two hundred and three hundred families in neat cottages surrounded by well kept and well cultivated farms bearing all the marks of an industrious, prosperous, and happy people. They had been loaned money to purchase stock and tools by the Irish Department of Agriculture and Technical Instruction and they had been taught to farm by an expert farmer employed by the Department as an itinerant instructor devoting all of his time to teaching these men practical farming on their own farms. They were prosperous and had paid back the loans and many of them owned more stock than they could feed on their own farms and were renting pasture on estates seized by the Board and not yet divided.

The second movement was the establishment of the Irish Agricultural Organization Society, the I. A. O. S. as it is usually called. In 1889 Sir Horace Plunket and a few other Irishmen saw that Ireland must organize her agricultural people in order that her agricultural products could compete successfully in the English market with the agricultural prod-

ucts of such European countries as Denmark, where the farmers were organized, and those of North and South America, and other far-away countries brought close by cheap transportation. After five years of educational campaigning, the I. A. O. S. was formed to assist in the formation of farmers' organizations for buying and selling, and for borrowing money. In the first ten years of its existence, over four hundred organizations were formed. By 1914 there were approximately twice as many. All do not attempt to do the same work. Some are buying and selling organizations only, buying at wholesale in quantities the things needed on the farms of their members and selling in large lots without the assistance of middlemen, carefully sorted and packed agricultural products, such as butter, eggs, poultry, bacon, ham, honey, etc. Many are creamery associations, owning and operating creameries making a uniform grade of butter from the milk of the cows owned by their members. The butter is packed and sent to the London market, where good prices are obtained on account of its quality and the guarantee relative to its quality by the creameries which make it. Others are borrowing associations. These are of special interest, as farmers in Ireland, as well as in the United States, have difficulty in borrowing money for the time necessary to raise and harvest crops. These Irish cooperative borrowing associations are copied after the Raffeisen Banks of Germany. A dozen or twenty farmers in a community may form an association. None subscribe stock. The association borrows money from various banks *without any security except that every member is individually responsible for the entire amount borrowed.* When twenty farmers borrow money on this condition, the banks making the loan are as secure as if government bonds had been deposited as security. The money is then loaned to individual members for *productive purposes* only, after the loan and the purpose have been approved by the entire membership of the association. One farmer may desire to borrow \$100 for six months to lay drain pipe. He gets the loan if the other farmers in the association are of the opinion that the expenditure for drainage would be justified. The scheme interests every farmer in what every other farmer is doing and has many self-evident advantages.

The third movement is for the improvement of livestock. Ireland's agriculture, to be the best for generations to come, must be an agriculture based upon farm stock. The climate is too moist for grains to ripen well. The greatest profits will come from animal products, such as milk, cream, butter, eggs, poultry, honey, beef and mutton, so that the products of the soil may be fed to stock and the fertility of the agricultural lands maintained. The Department of Agriculture and Technical Instruction is responsible for the movement to improve all kinds of livestock throughout Ireland by a system of inspection and approval of breeding animals. High grade males are approved by the Department and their services placed within the reach of the farmer by a system of "grants" from the Department made to pay for such service. The farmer wishing to improve his herd of dairy cattle breeds his cows to a bull approved by the Department, paying for the service of the bull about the price that he would have to pay for the service of an unapproved bull. The owner of the bull is insured against loss by the Department, which pays him a sum of money depending upon the number of cows served. A poor farmer desiring to secure a better grade of turkeys may purchase from the owner of a flock of "approved" turkeys a setting of eggs at the same price that he would pay for eggs from an unapproved flock, the Department paying to the owner of the approved flock the difference in price.

The fourth movement is for the teaching of agriculture and household arts to adults and the older boys and girls through various schemes. For the agriculture, there are employed in each county a number of county itinerant instructors in agriculture, horticulture, bee-keeping, poultry, and butter making. The instructors in poultry and butter making are women. In the thirty-three counties there are employed for this work approximately 138 instructors. In addition there are employed by the Department forty-three "overseers," who are special instructors devoting their entire time to assisting the new farmers in the newly settled regions opened up by the Congested Districts Board. The work of these men has already been mentioned. The county itinerant instructors devote their time to advising farmers relative to their farm work, conducting field experiments and demonstrations, and in lecture work.

In addition, from November to March they are employed in teaching the winter agriculture classes. These winter agriculture classes, open to young men living on farms, are held in two or three places in each county, extending approximately through sixteen weeks. Similar classes for girls and women are conducted by the women instructors in poultry and dairying. The itinerant instructors also act as inspectors for the Department in various agricultural schemes performed by local authorities under the general direction of the Department of Agriculture and Technical Instruction.

For household arts there are employed in each county special itinerant teachers who devote most of their time to holding schools in various sections of the county for girls above school age and adults. The schools are held in whatever buildings may be provided by the community—sometimes the school-house, sometimes the court room, and in many instances cottages formerly used as dwelling houses. The teacher brings with her the complete equipment necessary for conducting classes in cooking and sewing. The size of the classes is limited to 16, but two classes are organized in each community, one attending from three to five each afternoon, the other from seven to nine. The school, as a rule, remains eight weeks in the one community. Each attendant gets, therefore, 40 two-hour lessons. The work given is of the most practical kind, intended to assist farm wives in getting the most possible out of the foodstuffs which they have to prepare.

In addition to these movable schools of agriculture and domestic science, are held schools of farm carpentry. The arrangement is similar to that for the cooking schools. The instructor, with eight carpenter benches, at each of which two persons may work, and the other necessary equipment, goes to a community and remains for eight weeks with classes in the late afternoon for the older schoolboys and in the evening for boys and men employed on the farms during the day. The work done is confined largely to the construction of wooden articles used on the farm or in the farm home.

For the more formal education in agriculture are maintained several classes of schools. There are five Agricultural Stations which are in reality practical farm schools for farm apprentices. One located at Athenry may be described as the

type. This Station school consists of a six hundred acre farm conducted as nearly as possible as a model commercial farm under the immediate direction of a competent farmer. Assisting this farmer is one instructor, most of whose time is given to class-room work. On the farm are living thirty young men students who are admitted to the school for a twelve months' term. During this complete year they do all of the farm work, devoting practically ten hours a day to farm labor and three hours a day to class-room work. The boys employed in the barns with the stock attend classes in the afternoon; those working in the fields attend classes in the evening. The class-room work is largely agriculture with some general science and additional work in English, literature and arithmetic. It is the aim of the school to give every boy actual practice in the various farm operations so that he is familiar with all ordinary farm operations with modern methods. At the completion of his year's work, he is paid the equivalent of \$50 in cash if his work has been satisfactory. Many of the boys at this school, as well as at the other similar schools, are selected from the most promising youths in the sixteen weeks' winter classes conducted by the itinerant instructors in the various counties. The majority of those finishing the course return to the farms.

At Glasnevin, a few miles north of the City of Dublin, is maintained what is known as the Albert Agricultural College. This is also a one-year school attended principally by boys who have completed the one-year course at the various Station schools or have had equivalent training elsewhere. The Glasnevin Agricultural College is located on a fully equipped modern farm. The boys here devote much more of their time to class-room work, but are still required to do much practical work on the farm. At the completion of their one-year course, those whose work has been most satisfactory are awarded scholarships to the Royal College of Science located in Dublin, where they receive a full four-year course equivalent to that given in the best agricultural colleges in the United States. None of their time is given to farm practice, as they are all perfectly familiar with the farm practice from their two years' experience before entering the Royal College. In connection with their class-room instruction there is, however, con-

siderable laboratory work and demonstrations on the farm at the Glasnevin College. Also, students visit private farms in the vicinity for the purpose of studying farm stock or various phases of agricultural work. The graduates of Glasnevin College who do not enter the Royal College either return to the farms as farmers or are employed as overseers in the congested districts. Graduates of the Royal College of Science from the Agricultural Department are practically all employed as itinerant instructors in the various counties or as instructors in agriculture in the Station schools or other schools.

For girls there is a similar system of schools; the most promising girls attending the schools conducted by the itinerant county instructors in dairying and poultry are awarded scholarships in the Munster or the Ulster Dairy Institute. There are also maintained what are known as schools of rural domestic economy. In these schools girls are taught the things that the rural housewives need most to become efficient housekeepers and homemakers. The courses include cooking and sewing of the most practical kind. In addition to this they are taught dairy work, poultry raising, and kitchen gardening. To go with this practical work are given courses in reading, arithmetic, and other regular school subjects. Courses are one to two years in length. Graduates return to their homes to work, except those who may be selected to attend the Dairy Institutes just mentioned.

At the Munster and Ulster Dairy Institutes all girls take a one-year course in practical work in dairying, poultry keeping, and in household arts. The arrangements are very similar to those at the agricultural Station schools for boys. The most promising girls, upon the completion of the one-year course, are sent to the Munster Institute, where two years' additional work is provided to fit them for itinerant instructors in various counties or for instructors in the schools of rural domestic economy.

All of this work mentioned above, in the improvement of live stock and in the maintenance of itinerant instructors in agriculture and household arts, as well as the management of the agricultural schools, the agricultural college, the dairy institutes, and the Royal College of Science, is under the Irish Board of Agriculture and Technical Instruction. This

board was organized in 1900 and is supported by a parliamentary grant. Its policies are determined largely by an advisory committee consisting of two representatives from each county. To it is given in addition to the functions already stated general control work in agriculture, performed by State boards of agriculture or agricultural experiment stations in this country, such as the prevention of diseases among live stock, the analysis and certification of fertilizers, inspection of nursery stock, etc. In addition it replaces the old Board of Fisheries with functions relative to the control and encouragement of the fishing industry. It has two departments, one concerning itself with agriculture, the other with technical instruction. The department for technical instruction has in a large measure control of the technical schools, continuation schools, etc., established in most of the cities of Ireland. Its work is supported by continuing appropriations made by Parliament when the Department was established of £190,000 annually, and by annual appropriations of various amounts for administration and special purposes. In 1913-14 the special appropriations amounted to nearly £250,000. For the year the Department had available over \$2,600,000. This does not include funds available for the Congested Districts Board nor a small amount available to assist the work of the Irish Agricultural Organization Society.

A. C. MONAHAN, U. S. Bureau of Education.

THE MISSION PLAY OF SAN GABRIEL

The Mission Play, written by John Steven MacGroarty, a native Californian and resident of Los Angeles, perpetuates in its vivid pageant-drama many notable incidents of the picturesque period in the history of the Californias, generally termed "the old Mission days." The Mission Play in spirit and technique resembles the "Passion Play" of Oberammergau, and it is the earnest hope of the patriotic Californians that this play will become a permanent institution, ever serving to remind the coming generations of California of the debt they owe to the memories of the Jesuit and Franciscan fathers, by whose labor, blood and tears their glorious State was won.

The play is produced at San Gabriel, in the very heart of the old Mission country and the quaint little theater especially constructed for its production, nestles almost within the shadow of the Mission San Gabriel, the fourth in point of age of California's chain of one and twenty missions—historic links of the great *El Camino Real* (the King's Highway), which extends from San Diego to Sonoma, a distance of more than seven hundred miles.

The Mission Playhouse lies within beautiful gardens, through which the audiences promenade during the intermissions of the play until they are summoned to their places by ancient Mission bells rung within the theater. Along the tropical aisles of the playhouse garden are miniatures of all the old Missions, rendering the theater and its surroundings second in interest only to the play itself.

The play has successfully passed its third season, inclusive of seven weeks at San Francisco and San Diego, showing a marked increase in enthusiastic interest manifested by both native and tourist pilgrims.

The first and second acts center chiefly around Father Juniper de Serra, who was appointed *presidente*, or superior over all the California mission territory in 1767, immediately after the expulsion of the Jesuit Fathers by the royal decree.

Father Serra, upon his arrival in Mexico from Spain in 1749, made the entire journey from Vera Cruz to the capital on foot, and from this ordeal resulted a severe injury to one foot,

from which he suffered intensely all the remainder of his life. Yet, this painful disability in no wise checked him in his labors. His desire to Christianize and *humanize* the Indians burned in his heart as clear and unwavering as an altar flame, and lifted him to heights of such utter selflessness that mere bodily sufferings were forgotten, or rather unconsidered. He made long, perilous journeys from mission to mission, usually on foot, with his foot and leg so discolored and so swollen that the Indians, upon seeing it in that condition for the first time, believed him to be suffering from the bite of a poisonous snake.

At the Santa Ynez Mission, among the ancient vestments and other relics of the old mission days, is a huge, yellow silk umbrella, quaintly bordered with blue, the common property of Father Serra and his brethren, with which they were wont to protect themselves from the sun when journeying between missions. And one can conjure up a mental picture of Father Serra's limping, travel-worn form trudging undauntedly onward over the rough, heart-wearying trail, with his kindly, serious face set steadfastly forward to sublime achievement from beneath the amber shelter, with an odd stirring of the heart. It seems to me that this shabby, faded thing should be held the dearest, most revered memento of Franciscans—dearer even than the treasures at Mission San Carlos, which include Father Serra's vestments and his beaten silver altar service brought for him from Spain, for its worn, drab folds are as eloquently the symbol of their greatest, most supreme self-sacrifice, even as are the other the sign manual of the hours of the triumphant fruition of their labors.

Finally, when he had grown too weak, and too nearly helpless to travel on foot, tradition tells that Father Serra made his last pilgrimage along El Camino Real upon a patient, sedately-ambling mule, from and upon the back of which he was laboriously hoisted by his companions at each stop. The missions were reckoned to be a day's journey apart, but the day that accomplished this journey must begin long before sunrise, and was ended long after sunset, and of such weary, pain-filled days was Father Serra's last visit to his beloved missions, before he returned to Carmel, the best loved of them all—to die.

Not even the Mission Play can give us more than a faint conception of the infinite patience with which he labored with his Indian family at each newly established mission. He taught them to wear clothes, for he found the men and boys stark naked, while the women, who were greatly outnumbered by the men, wore a sort of girdle.

He taught them the sanctity of the marriage relation, and labored to teach them the basis principles of honesty and morality, leading them into the knowledge and understanding of religion. With wise regard for their physical welfare, he taught them to build themselves permanent shelters, and to till the soil and plan a food supply other than that merely to satisfy the moment's hunger. Truly, a more sublime, heroic character could not have been chosen for the "Mission Play" than Father Serra, with whom the play opens waiting at the old San Diego Mission for the return of Don Gaspar de Portola from the North, where he has gone to find the fort of Monterey, and bring back arms and supplies. Don Gaspar returns empty-handed and sorely discouraged, unable to find Monterey, although he had discovered the present site of San Francisco.

The discouraged, disgruntled Don endeavors to induce Father Serra to return to Mexico, but the Padre refuses to abandon his Indian converts, and offers up a fervent prayer for aid. Then a relief ship, "The Sail That God Sent," appears upon the horizon, and the act closes with the baptism of his first Indian convert.

The second act shows the mission country about seventeen years later, the beginning of the most prosperous years of the Missions. In this act many joyful characteristic Indian dances and ceremonials are shown with a careful adherence to detail that renders these lighter scenes of historic value. With the second act, the spectator begins to realize the scope and magnitude of the play, in which there are one hundred actors, thirty of whom are native California Indians, many of them descendants of Father Serra's first converts. The most impressive scene of the second act shows the Mission San Carlos Borromeo, usually called El Carmel from the beautiful bay of El Carmel near which it is situated. At that time it was the seat of government over all the Missions. In the

Mission Play El Carmel is shown as it was in 1784, fourteen years after it was founded by Father Serra.

The third act is depicted in 1847. The Mission Fathers have been hampered in their work, and their flocks have been corrupted by unscrupulous officials and the American adventurers who had, in that period, flocked to California. Mission Santa Ynez, with all its holdings, had been sold by the Mexican government the year before, as also was Mission San Miguel, Mission San Jose and Mission San Fernando—the home of Romona, the heroine of Helen Hunt Jackson's story of that name. Many of the Missions had been damaged and partially destroyed by earthquakes. The Indians, influenced by scheming mercenaries, grew disobedient and unruly, abandoning their hard-learned pursuits and acquiring habits of thrift. Much of the Padre's patient labor had been undone—sacrificed to selfishness and greed. Thus it may be seen that the second and third act are sharply contrasted.

The mirth and pathos of the great pageant lingers long in the memory, and might almost be regarded as a reverential memorial to the heroic, saintly men who blazed the way through the wilderness with the lighted torch of Faith.

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THE CULTURE EPOCH THEORY

It was, perhaps, inevitable that the rapid growth of the biological sciences during the latter half of the nineteenth century should in many ways effect educational theory and educational practice. Nor should it be considered a matter of surprise that biological terminology and biological hypotheses and theories when transferred to other fields, would occasionally lead to extravagances and even to dangerous errors. The natural desire for uniformity makes it easy in such transfers to overlook fundamental considerations of the utmost importance, and it is not often that the workers in one field have a sufficient knowledge of the other to verify the theory in its original field and to be able, at the same time, to judge of its suitability in the other. To these two causes of error may be added a third of scarcely less magnitude, viz., the tendency to transfer authorities from one field to another. The shadow of a great name frequently awes and prevents the free exercise of intelligence among those at least who possess a meager supply of confidence in their own judgment.

It would, indeed, be difficult to overstate the benefits which education has derived in recent years from the biological sciences both directly and indirectly through modern psychology, and it would seem that education has very much still to receive from the same source. All this however, should not blind us to the fact that the transfer of thought and theory from biology to education when made by the incompetent or the uncautious is fraught with grave danger. A notable illustration of this may be found in the Culture Epoch Theory and its pernicious effects upon educational practice in this country.

The rapid development of the science of embryology a generation ago was due, in large measure, to the acceptance of the doctrine of recapitulation. The changes taking place in the developing mammalian embryo, had seemed to be confused and kaleidoscopic until a suggestion was made that the individual within the brief period of em-

bryonic life recapitulates the ancestral forms in the sequence in which these forms actually appeared in the history of the race or phylum. This doctrine is summed up in the single phrase *Ontogeny is a recapitulation of phylogeny*. In the light of this hypothesis the multitude of embryonic changes which had previously seemed confusing and bewildering fell into their places and took on a definite meaning.

The doctrine of recapitulation did not spring into existence full fledged; it took the usual time to win its way to general acceptance. Probably the first suggestion of the doctrine is contained in the following statement made by Mr. Sedgwick in the British and Foreign Medical Chirurgical Review for July 1863: "Atavism in diseases appears to be but an instance of memory in reproduction, as imitation is expressed in direct descent; and in the same way that memory never, as it were, dies out, but in some state always exists, so the previous existence of some peculiarity in organization may likewise be regarded as never absolutely lost in succeeding generations except by extinction of race."

Owing to the bearing which the doctrine of recapitulation has on the theory of evolution, it soon challenged the attention of workers in all the departments of biological science. In fact, in a short time, it came to be looked upon as one of the main lines of evidence for the theory of evolution itself. The embryonic changes through which the fertilized ovum is gradually transformed into the complex structure of the fully developed organism are just such as would be obtained from arranging a definite series of living beings from the lowest to the highest in the order of their increasing complexity. It is a brief summary of the forms of life which have appeared upon the earth presented in the same sequence and it harmonizes with the data brought to light in the study of the geographical distribution of animal and plant forms.

All that we know concerning the unity of nature and the analogies between vital and conscious phenomena negatives the supposition that a law of such universal validity in the development of the physical life of the

individual and of the race would halt abruptly at the frontiers of conscious life. Nothing could well have a greater antecedent probability than that the doctrine of recapitulation would apply to the conscious life of man with no less rigor than to his physical life. Students of genetic psychology accordingly turned to race history for light in which to examine the tangled skein of phenomena exhibited in the mental development of the child and the knowledge yielded up by genetic psychology is not without value to the student of ethnology.

In making the transfer of the doctrine from biology to psychology, psychologists and educators of wide repute and unquestioned ability have, however, at times seemed to forget an important item, *i. e.*, that in embryology we are concerned largely with structure whereas in psychology, we are dealing chiefly with function and we cannot transfer validly from one of these sets of phenomena to the other. The Culture Epoch Theory furnishes an excellent illustration of the non-validity of such a transfer.

The doctrine of recapitulation is not confined in its application to the unfolding of embryonic life. It is applicable throughout the entire extent of morphological development. The deer upon attaining the breeding age develops a one-pronged horn which it sheds in due time. A year later it develops a two-pronged horn and thus in time it is equipped with a fully developed arborescent antler. Now this series of changes which may be observed at the present time during the life history of existing deer parallels the race history of the deer as far as this is revealed to us by the record of the rocks. The one pronged deer was gradually replaced by the two pronged deer and these in turn gave way to deer with more complex antlers. Other instances of similar import may be observed in the larval stages of lower animals such as frogs and insects. In all these instances the ancestral structures which appear in the course of individual development may actually function, and thus the doctrine may be said to apply, indirectly at least, to physiological phenomena.

But the physical development of man and of all the higher animals is practically completed within the span of embryonic life where the recapitulated structures are prevented from functioning, and this suppression of function permits of an abbreviation and atrophy of the recapitulated structure which is wholly incompatible with normal function. Moreover, the suppression of function in these recapitulated structures hastens the process of development, and permits the individual to attain a higher level of structural development than would otherwise be possible.

"There is a salamander which differs from most other salamanders in being exclusively terrestrial in its habits. Now, the young of this salamander before their birth are found to be furnished with gills which, however, they are never destined to use. These gills are so perfectly formed, that if the young salamanders be removed from the body of their mother shortly before their birth and be then immediately placed in water, the little animals show themselves quite capable of aquatic respiration, and will merrily swim about in a medium which would quickly drown their own parents."¹ We have here evidence of repetition of ancestral structure, but the repetition is purely morphological. The further back we go in the embryological unfolding, the less developed we find the ancestral structures which are indeed not *repeated* but *recapitulated*. Not one of the repeated or recapitulated structures which occur in embryonic life are destined to function in the life of the individual in which it appears. It is necessary to emphasize this truth that we may understand how wholly unwarranted is the application of this doctrine which is put forth in the Culture Epoch Theory.

In the biological field we find nature doing her best to suppress the functions of all the recapitulated ancestral structures, and on the success of her endeavors in this direction depends the advancement of the creature in organization. "I ask the reader," says Romanes, "to bear in mind one consideration, which must reasonably prevent our anticipating that in *every case* the life history

¹Romanes, Darwin and After Dar., Chicago, 1906, vol. 1, p. 102.

of an individual organism should present a full recapitulation of the life history of its ancestral line or species. Supposing the theory of evolution to be true, it must follow that in many cases it would have been more or less disadvantageous to the developing type that it should have been obliged to reproduce in its individual representatives all the phases of development previously undergone by its ancestors—even within the limits of the same family. We can easily understand, for example, that the waste of material required for building up useless gills of the embryonic salamander is a waste which, sooner or later, is likely to be done away with; so that the fact of its occurring at all is in itself enough to show that the change from aquatic to terrestrial habits on the part of this species must have been one of comparatively recent occurrence. Now, in as far as it is detrimental to a developing type that it should pass through any particular ancestral phase of development, we must be sure that natural selection—or whatever other adjustive cause we may suppose to have been at work in the adaptation of organisms to their surroundings—will constantly seek to get rid of this necessity, with the result, when successful of dropping out the detrimental phases. Thus the shortening of developmental history which takes place in the individual lifetime may be expected often to take place, not only in the way of condensation, but also in the way of excision. Many pages of ancestral history may be recapitulated in the paragraph of embryonic development, while others may not be so much as mentioned. And that this is the true explanation of what embryologists term 'direct development'—or of a more or less sudden leap from one phase to another without any appearance of intermediate phases—is proved by the fact that in some cases both direct and indirect development occur within the same group of organisms, some genera or families having dropped out the intermediate phases which other genera or families retain.”²

Whether or not the doctrine that ontogeny is a recapitulation of phylogeny be accepted as true, the fact still

²Op. cit. p. 104.

remains that the doctrine as accepted in current biology lends no support whatever to the Culture Epoch Theory which is supposed to be the logical application of the doctrine to the process of education. The most important features of the biological evidence for the recapitulation theory may be summed up as follows: (1) We are dealing with recapitulation, for the most part and not repetition. With few exceptions the ancestral structures which reappear in embryonic life are mere rudiments utterly incapable of functioning. (2) Nature is constantly reducing and finally eliminating the ancestral phases in ontogenetic development. (3) High development depends upon the extent to which nature has succeeded, first in preventing functioning, and secondly, in abbreviating or eliminating ancestral structures. It is true that the insect pauses in the grub stage and functions and that the frog pauses in the tadpole stage, but it is well also to remember that the adults in these forms of life never ascend beyond the plane occupied by a frog or a bug. High organization, such as is to be found in man and mammals, is attained only where nature has succeeded in causing the parent to function for the offspring throughout the entire developmental series.

If education is to follow the lead of this doctrine it must endeavor to carry the child's conscious life through the recapitulated phases of race history without allowing it to function in any of these phases. And it must, if it would attain a high degree of development in the mental life of the individual, hasten the child as much as possible through these ancestral phases. It must, moreover, by denying to the child all stimulus to functional activity in these early forms cause the forms themselves to atrophy and gradually to disappear. It is indeed strange that the bearing of this embryological doctrine should be so completely misunderstood by the framers and advocates of the Culture Epoch Theory.

The Culture Epoch Theory was foreshadowed by Herbart and Froebel but was first definitely formulated by Ziller who says: "Every pupil should pass successively through each of the chief epochs of the mental develop-

ment of mankind suitable to his stage of development. The material of instruction, therefore, should be drawn from the thought material of that stage of historical development which runs parallel with the present mental stage of the pupil." Professor Graves after citing this passage adds: "The theory of culture epoch like the biological theory of 'recapitulation' of which it is a pedagogical application is now admitted by most educators to be thoroughly inconsistent. While it has occasioned much academic discussion, few educators, besides Ziller, have ventured to embody it completely in a course of study."⁴

Had the Culture Epoch Theory and its influences been confined wholly to Ziller and to his immediate disciples, the discussion of the subject would rightly belong to the History of Education rather than to the Philosophy of Education. But, unfortunately the doctrine has had a wide and deep influence on education in this country. Consciously or unconsciously it has modified textbooks and methods that are still in use in many of our schools and are likely to continue in use for many a day to come.

It is quite true as Professor Graves says, that the doctrine is at present thoroughly discredited by educators who have an adequate scientific training. But unfortunately it has in the past found support in some of our most influential educational leaders and even should these same leaders now make a public retraction of their belief in the theory it would take the usual time for the recantation to overtake the original statement.

In the Epitome of President Hall's Educational Writings, brought out by Dr. Partridge with the hearty endorsement of President Hall in 1912, the Culture Epoch Theory holds a central place; nor does the work contain any hint that President Hall has changed his views on this matter. It would be difficult to find a clearer statement of the Culture Epoch Theory than that contained on pages 106-108 of this work: "The child learns, and becomes adapted to, practical life, by passing through all the stages through which the practical activities of

⁴Graves, *Hist. Ed. Mod. Tim.*, New York, 1913, p. 213.

the race have passed, and this is, at the same time, the highest type of culture which he can absorb. He must practice for a time that which shall be but of temporary interest in order to proceed by nature's way to the next highest step. . . . In the earlier periods in the development of all mammals, the embryo passes through stages that do not in the least indicate what the adult form will be and which from practical consideration would seem wrong and superfluous. And yet these stages are of the utmost importance, for many of the most essential higher structures could not be produced without them. Precisely this principle holds, to use a single illustration, in the growth of the tadpole's tale, which is in itself of no conceivable use to the adult frog, but contains the means of development of his legs. This biological principle is more than analogous to the principle of human mental growth. It is the same principle. . . . The problem of education is to discover the stages and manner of transformations in the child and learn how to facilitate growth, complete the coordination of these stages into unity, supply the right culture or nutritive material. Only thus can we expect to find educational standards to protect against the many influences in society—in home, school, church, civilization generally—which tend to break up the natural processes of growth of the child, make him precocious, drive him to too early specialized and practical life, and teach him what he is not ready to learn."

There is in this passage a curious blending of elemental biological truths with strange misconceptions which lead to an application of the doctrine in a sense wholly opposed to that which nature provides. Even if it be granted that each previous stage of embryological unfolding contains elements which, through metamorphoses become the structures in the subsequent stage, it does not follow that the structure in its earlier form should be fully developed or should function in order to produce the transformed structure of the subsequent stage. In fact the very opposite of this is what we find throughout the entire extent of embryonic development. Nature is busily

at work transforming these structures and preventing all of them from full development and from functioning until the final structures are reached in the latter stages of development. If we are to apply this doctrine in the field of education, therefore, it is clear that while we may find the explanation to many of the phenomena exhibited in the development of the child's mind and heart in the fact that he is recapitulating in his mental life the history of his race, we must cooperate with nature in hastening the child through these developmental stages while preventing or reducing their function to a minimum not by external force indeed, but by withholding the stimuli which would cause the child to remain in these stages and function instead of hastening forward to better and higher things. We must in fact, cooperate with "the many influences in society—in home, school, church, civilization generally—which tend to break up the natural processes of growth of the child." Whether or not the doctrine of recapitulation be true as applied to morphological development of the higher animal, it is perfectly obvious that it lends no support whatever to the practice of inducing the child to linger in each ancestral phase of racial development that he is recapitulating, as is urged by the Culture Epoch Theory and its advocates. And it is difficult to understand how a man of such wide scientific attainments as the President of Clark University, could make such a fundamental error in the application of the doctrine of recapitulation as that contained in the following statement: "The first problem is to learn how to recognize the stages in which nature is at work, and we must then allow these stages free play, suiting instruction and culture to them with full confidence that the insight of nature and of the race is better than the wisdom of the individual, and that if nature be wrong, it will certainly be impossible to devise a method that shall contain less dangers of error."⁴ Were the view here expressed correct, a reconstruction of the entire work of education would be demanded, and if it be erroneous it is of the utmost importance to correct the error. Unfortunately we are

⁴Op. cit. 109. .

not now in a position to consider the question as if it were about to be proposed to the educational world. The error has already been widely accepted and is bearing abundant fruit of its kind. Those who have undertaken to carry the theory to its logical conclusions are demanding that we set aside the child's social inheritance and frankly accept his physical inheritance as the guide to the development of his mental and moral life. They are urging all our teachers to take sides with the tendencies of the child's physical nature in opposition to the socializing tendencies "of home, school, church, civilization generally." Nor has the doctrine been confined to philosophical speculations on educational problems. It has taken on concrete and practical form in text books and other forms of literature which are being put into the children's hands. It is embodied in methods which are being employed very widely in the public schools of the country.

As an illustration of what the Culture Epoch Theory stands for in the primary rooms we will turn to the "Industrial and Social History Series," by Katherine Elizabeth Dopp, Ph.D., of the University of Chicago. The first volume of this series appeared in 1908. The fourth volume was issued in 1912. The books are intended for the use of children in the primary grades.

In the first volume, the "Tree Dwellers" the author says: "I wish to take this opportunity to express my gratitude to Professor Dewey for the suggestions he has given me in reference to this series and to acknowledge that without the inspiration that has come through his teaching I should never have undertaken a work of this kind." There follows a litany of learned authorities whose advice and cooperation was secured, or whose authority was invoked in support of the work.

The series of books attempts to carry the child through the various epochs in the development of the race beginning with the "Tree Dwellers." It is suggested that the children be brought to live over again as vividly as possible, through imagination and dramatization, the life of these Pleistocene people. The teacher is urged to impress upon the children that "although the father was more or less

attached to the primitive group, it was the mother and child that constituted the original family." When the second child came the first was pushed off and made to shift for himself. In fact the Tree Dwellers are presented as animals among animals, with little or nothing to distinguish them as human beings. They were without family life, without homes, other than those which they could provide for themselves in the tree-tops. They knew nothing of fire or of cooperative action. We are further told in the "Suggestions to Teachers" at the end of the book that "the problems with which the child at this time is grappling, are so similar in character to those of the race during the early periods of its development that they afford the child a rich background of experience suited to his own needs."

The twentieth lesson of this series tells how two boys who, having slept in a tree all night, secured their breakfast. "The boys slipped down from the trees and picked up their clubs. They crept up softly and peeped into the alders. 'There is nothing there,' said One-Ear. Bodo knew better. He noticed a hump among the leaves. He reached out and touched it. It was a little calf that had been hidden there by its mother. It scarcely moved as Bodo touched it. Its mother had taught it to lie still. Many people might have passed it by. But Bodo had sharp eyes, and, besides, was very hungry, so the boys killed the calf and began to eat the raw flesh. They ate until they were satisfied."

This excerpt is taken as a specimen of the phase of human life that the child of six and a half or seven years old is supposed to be reliving. Long ages pass before primitive man reaches the stage of refinement which the children of seven or seven and a half years are supposed to be reliving. The characteristics of this antique civilization may be judged from Lessons V and VI of the "Early Cave-Men:" "THINGS TO THINK ABOUT

What do you think the Cave-Men will do with Sabre-Tooth's skin? What will they do with the teeth and claws? What will they do with his flesh? Can you think

of what they might do with the bones? How do you think they learned to cook food?

Preparations for the Feast

How excited all the people on the hills were when they knew that Sabre-Tooth had been killed! Everybody wanted to see him. Young and old crowded to see the monster as he lay stretched out on the ground. They gazed at the creature in silence. They admired his rich tawny stripes. Not a man on the hills had ever before been able to get such a skin. They all wished that they might have it, but they knew that it belonged to Strong-Arm. They examined the two large sabre-teeth. They felt the smaller teeth and claws. At length the men began to quarrel about the trophies, but Strong-Arm waved them back. He claimed one sabre-tooth for himself and allowed the other to go to the brave old man. When Strong-Arm spoke the men kept silent, for they knew that the trophies belonged to the bravest men. But they were given a share in the smaller teeth and claws. While they were loosening them with stone hammers, the women were hunting for their stone knives. They were soon busy taking off Sabre-Tooth's beautiful skin. When the heavy skin was off, they began to get ready for the feast. They ate pieces of raw flesh as they worked, and tossed pieces to the men and boys. They were all too hungry to wait for the feast. Besides, they were used to eating raw meat. But they had learned how to cook meat at this time. They had learned to roast meat in hot ashes. At first they roasted the animal in its skin, but now they knew a better way. They skinned the animal and cut out the ribs. Then they buried them in hot ashes. They covered the ashes with hot coals. They cut slices of meat with their stone knives and put them on roasting sticks. Then they held these sticks over the hot coals just as we sometimes do today.

THINGS TO DO

Make believe that you are doing some of the work that the Cave-Men did, and see if anyone can guess what it is. See

if you can cook something over the coals. Ask someone to read you the story that Charles Lamb wrote about the roast pig.

VI

THINGS TO THINK ABOUT

How do you think the Cave-Men would act at a feast? What would they use for dishes? What would they do to entertain themselves and their neighbors? When would the neighbors go home?

The Feast

Nobody knew just when the feast began. Nobody set the table, for there was no table to set. But the women brought bowls they had made out of hollow gourds. Before the meat was half cooked everybody was eating. Some ate thick slices that had been partly roasted on sharp sticks. Others chewed raw meat from bones which they tore from the carcass. The children sucked strips of raw meat and picked the scraps from the ground. When the women lifted the ribs out of the hot ashes they found a nice gravy. They dipped up the gravy in their gourd bowls and gave it to the men. Strong-Arm dipped some up with a bone dipper that he had made from the skull of a cave-bear. Then he tore out a rib from the carcass and gnawed the meat from the bone. They all held what they ate in their hands. They ate very fast and they ate a long time. At last their hunger was satisfied, and they began to crack the marrow bones and scrape the marrow out with sharp sticks and bones. When the men became tired of sucking the bones they tossed them to the women and children. Then the men joined in a hunting dance while the women beat time with the bones. The women chanted, too, as they beat time. They danced until all became tired and the visitors were ready to go. Then Fire-Keeper loaded pieces of meat upon the backs of the women and all gathered around to see the neighbors start home. As soon as they were gone the Cave-Men prepared to rest for the night.

THINGS TO DO

Take turns in doing something that the Cave-Men did at the feast and let the children guess what it is. Find some good marrow bones and crack them. Find out whether we use marrow bones for anything today. If you think that you can, make something out of marrow bones. Can you think why bones are filled with marrow? See if you can beat time with marrow bones so as to help someone to do his work. See if you can make dishes of pumpkins, squashes, melons, cucumbers, or anything else that you can find."

Nothing further is needed surely than such lessons as these to demonstrate the viciousness of the Culture Epoch Theory. Granting, for the sake of argument, that the child's unfolding conscious life at the age of seven and a half years presents a recapitulation of such primitive savagery as is therein portrayed, common sense, as well as science, would suggest that every possible means should be taken to prevent the latent greed and savagery of the child's nature from flaming into expression while he is passing through such dangerous developmental phases. To depart from such counsels of prudence, and cause the child to pause and function in these ancient ways, can have but one result, namely, to arrest the moral and cultural development of the child and drag him down to the level of the brute. It is scarcely necessary to point out the many other vicious features of these books such as leading the children to believe that society grew out of the accidental protection against wild beasts which was furnished by fire, and that religion grew out of lying and trickery. We cannot, however, omit one more illustration of the utter brutality of this class of child literature. We take it from "Eskimo Stories" by Mary E. Smith, of the Louis Chapman School of Chicago. Instead of going back to the hypothetical beast men of the long ago, Miss Smith seeks to clothe her narrative with verisimilitude by placing it among the eskimos of today and presenting the children with the photograph of a little girl, who recounts the incidents as of her own experience.

After recounting the difficulties which the eskimo people encounter in getting water, the story continues: "Do you

think that Nipsu or Agoonack, or their mother, or anyone would use this water to wash in when it costs so much time and labor? No! No! That would seem a sin to them. They do not know how good it is to be clean, but they know how hard it is to get water. Once Agoonack and Nipsu saw their mamma wash baby's face. She washed it with her tongue just as the mamma cats wash their kittens' faces. The baby's face grew almost white. It was a strange sight, and the children asked their mamma many questions. She told them that each of them had been washed in the same way. But this was long ago."⁴ If those things were not in books written in our own day by women holding positions in our schools, and if they were not actually put into children's hands, one would scarcely believe that any woman, not wholly degraded or insane, could bring herself to so degrade motherhood in the eyes of the little ones committed to her care.

Pragmatism and the Gospel unite in establishing a test for the value of educational doctrines. "By their fruits you shall know them." Now if we are to judge the Culture Epoch Theory by the fruitage which it is bearing in our midst, it is high time that every energy were bent to its extirpation before our people become wholly brutalized through its pernicious influence.

Of course, the illustrations cited above are extreme. It was for this reason they were selected that they might the better illustrate the trend of the doctrine. It should be noted, however, that such repulsive books as those from which we have just been quoting are far less dangerous than other books embodying the same tendencies masked in more pleasing garb. Books of this latter character are not likely to shock the sensibilities of decent people and are in consequence permitted to sow the seeds of evil in the minds and hearts of the little ones.

THOMAS EDWARD SHIELDS.

⁴Smith, *Eskimo Stories*, Chicago, 1902, p. 124.

DISCUSSION

SCIENCE AND RELIGION IN THE SCHOOL

Huxley, that staunch advocate of scientific education, remarks in a discourse, "There are other forms of culture besides physical science, and I should be profoundly sorry to see the fact forgotten; or even to observe a tendency to starve or cripple literary or aesthetic culture for the sake of science. Such a narrow view of the nature of education has nothing to do with my firm conclusion that a complete and thorough scientific culture ought to be introduced in all schools." In another instance he belittles an institution which provides only one form of education as a machine which turns out "lopsided" men. And so it is; culture can only be gained through a liberal education, and I think we must all agree with Butler in the five essential points of a good education, and also in his statement that the one line can not be fully developed without a proportional development along the other four lines. He names the fundamental lines of education, the religious, the literary, the aesthetic, the scientific and the institutional. A real value, therefore, is impossible in a course which lacks the scientific or the religious or either of these five essentials.

To exclude scientific culture from education is to debar the students from "an increasing respect for precision of statement and for that form of veracity which consists in the acknowledgment of difficulties. Under the province of science, in its broadest sense, is included all things which are connected with the reasoning faculty. For material, industrial progress an education lacking the scientific is valueless. Were man's aim in life but materialistic, and did all end with this earthly life, a cultured well-educated man would be he who had acquired a literary and scientific education."

But from the ethical point of view, an education lacking in scientific knowledge is more to be desired than one lacking in religious instruction. Coe, the American educator, considers the most truly practical education that "which imparts the most numerous and the strongest motives to noble action." The scientific alone makes men narrow and bigoted, self-sufficient and in their belief, independent of God and religion.

Consequently, no strong motives for noble action are offered. The religious element teaches love of God and fellowman; charity and kindheartedness; the dependence of mankind upon God and the duty towards Him. To be lacking in religious sentiments and knowledge is to be in the worst state of ignorance, that form of stupidity which does not, or refuses to, recognize its own illiteracy. The man is incomplete, he is not all a man who has been cheated of a religious education; he must rely upon the artificial to satiate his craving for that something—he knows not what—which eludes him, evades him because of his blindness of soul.

We cannot afford to eliminate either form of culture. The institutions of learning should attempt to combine the highest principles of education. To debar the scientific is to shut out the practical, the intellectual, the disciplinary sides of instruction; but the most important of all ends of education is being neglected, when religion is left, a beggar at its doors!

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EDUCATION AND PROGRESS

The history of education, to the unenlightened, is a subject devoid of all interest. That our present educational world has an historical past as vital, as interesting as that of our modern geographical and national world, is not understood by them. With something of awe and breathlessness, they peruse the chapters of ancient, medieval and modern histories and follow the gradual development of our present civilization; they trace the channels through which the different improvements found their ways into, and were adopted by, the systems of nations for the benefit of all mankind.

But that our intellectual culture should have had a similar development, that every new discovery in science had its direct or indirect channels leading to the institutions of learning, and that principally through the schools the sciences came into the general use and benefit of all nations—this they ignore; or through ignorance of the real state of affairs, they do not perceive.

Let us consider one of our oldest sciences, one of our

most important branches of knowledge—Mathematics! Through what medium did it successfully reach its present status? In the ancient times, the Athenian youth was taught to “read well, speak well and act efficiently on all occasions, public and private.” This attained, he was “well educated.” The basis of the teaching was opinion, only; no solid principles or truths were known. Plato and Socrates had observed, tested and demonstrated some real truths in geometry; (Pythagoras was the first to discover geometrical facts, about 560 B. C.) through his and their own conclusions, they came to the inference that man has powers to acquire knowledge of principles and truths. They became dissatisfied with the prevailing method of teaching; the investigations, the questioning, the reasoning to which they submitted the teachers was unsuccessful. A reform was instituted and to quote Dr. Whewell, “thus, in virtue of the geometrical discoveries of the Platonic epoch, geometry became a part of the discipline of the Platonic school—became the starting point of the Platonic reformation of the intellectual education of Athens—became an element of liberal education.” This was the beginning of our present mathematics. Through Socrates and Plato it was introduced into the ancient high educational circles. As time went on and the science of geometry was more and more developed, the elements were placed in the lower institutions. In a spirit of awakened consciousness of the power of numbers, the science was pursued by the philosophers, and, to again quote Dr. Whewell, “not only then, but it has continued so to this day, so that in every country of high cultivation no education is held to be raised on good foundation which does not include, at least, elementary geometry among its component portions.” Another learned professor says, “In our education as in our science, the completest form includes and assumes the earliest steps in real progress.”

So we could trace each science from the ancient investigators, through their schools, to their people and from these as a direct inheritance to us. Likewise our modern scientific discoveries. The investigator of human knowledge “searching the frontiers of the educational wilderness, striving at new conquests, treasures his discovery of truth as his exclusive object for a time”; if it be of cosmic evolution, he studies the

finished product and step by step develops it backward, so to speak, until he reaches the primitive conditions. Then his deep interest in the practical application of the truth causes him to bring it before the educational activities. Here, in the universities, the professors thoroughly test the value of the new-found science. This proved to their entire satisfaction, the students, under their direction carry the research work into still wider channels. The colleges for teachers and the normal schools now receive the latest developed knowledge and present it to their students. Through their efforts it is carried into the intermediate and primary schools, and becomes a power of good for all.

The interests of culture and knowledge are furthered by other educational activities, also. Debates, arguments, lectures, discussions are held to expound and explain the present state of thought. Before the higher societies and institutions, the claims of the various sciences as a means of education—especially as a means of modifying instruction—are upheld. Thus Tyndall said, in an address of defense for science given before the Royal Society of Great Britain, "I ask you whether this land, of old and just renown, has not a right to expect from her institutions a culture which shall embrace something more than declension and conjugation? They can place physical science upon its proper basis; they can check the habit of regarding science solely as an instrument of material prosperity; they can dwell with effect upon its nobler use, and raise the national mind to the contemplation of it, as the last development of that increasing purpose which runs through the ages and widens the thoughts of men." Through such noble defense, the modern sciences receive their due recognition from these institutional circles, and through their far-reaching efforts, are started into the proper channels towards the schools.

And consider the good wrought to teachers and scholars. Let us take, for example, one of the more modern sciences; that of the Natural Sciences—and in particular the present nature-study movement. This movement, promoted by universities and university men, has received nation-wide attention. It was introduced in the universities in order to reach the people of the farms; but it was found to be an interesting,

excellent method of arousing the students to the phenomena about them, and so it was taken up and thoroughly investigated. Then it was adopted by the normal schools where its teaching was adapted to the needs of the intermediate schools. It reduced the "dry-as-dust" scientific method of infusing knowledge and lessened many tedious, monotonous hours of poring over lifeless books; it supplanted the "object lesson" and awakened the spirit of "reading Nature," of observing in God's beauties the dynamic, forceful lessons He is constantly furnishing us.

So, I could go on indefinitely pointing out the channels through which the sciences flow into our schools; and enumerating the benefits reaped through these sciences, but I fear I have already tried the patience of my reader by my lengthy discourse. Time and the pen fly when writing on a subject in which new points unfold and develop before the gaze of the mind's-eye, as a procession solemnly passing in review; and the writer does not realize to what extent her theme has grown.

But I trust I have proven my point, by the examples I have given, satisfactorily; I consider them the most striking Mathematics of our ancient, and nature-study of our most recent sciences.

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THE TRANSFER OF THE CHILD FROM HOME TO SCHOOL

Here they come trooping on opening day—with delighted chatter, shrieks of despair or in awed or curious silence. All must be made welcome and made to feel that school is a pleasant place. The teacher is anxious to welcome each whether he is willing or not, and the mother is lovingly desirous of making the child feel that the teacher is a friend. So two of the most potent factors in the transfer are united. The child's confidence in his mother leads him to trust the teacher with whom she seems so friendly, and the first step is gained no matter what type of child is concerned.

It is advisable to have the mothers leave as soon as possible.

The opening prayer should be short and familiar. There should be a shrine, if possible a little one, with a blazing candle

or two. The teacher should sing a little hymn and let them try to sing it, too. As soon as possible they should take notice of the little desks and chairs, the pictures, flowers, statues and all that is interesting in a schoolroom. They might draw pictures at the blackboard with the side of a crayon. Little games and songs in which the teacher takes part will serve to bridge over the awkwardness of the first day. Only a fraction of an ordinary day's program can be carried out. After the first day the teacher's real work begins.

While the regular work of the class is being carried forward, the children must be studied as individuals. Is that apparent heedlessness inattention or the working of a mind that has more interests? Is that quiet stupidity or worthy contentment? This child tries to be ahead in everything; is it the out-cropping of vanity or the normal activity of a more developed child? Whatever the outward manifestations, they are the signs which the teacher must interpret correctly or fail in her year's work, however well the children may learn to read or write or spell.

In order to understand the children, their confidence must be won. Unless they let themselves out no one can possibly get at their real selves. Each child present has passed several years of growing mental life each fragment of which radiates from some strong center of interest and love. This may be love for father and mother; sometimes it is a jealous sort of pride in everything at "our house"; it may be plain, unvarnished selfishness or love of enjoyment. Whatever the center is, it is the most vital part of the child's life and his new experiences must radiate from it or be without strength. If the center be undesirable the child's interest must be won from it, but the change must be gradual. There is a great fascination in "The Prince of Teachers" by a Sister of Notre Dame, in which Vittorino da Feltre's methods of developing his pupils are described. The older ones are studied and nourished and unconsciously led into more wholesome ways of living at the same time that their books are being made of substantial interest to them; but the younger children's education is guided and sheltered and stimulated in such a way that their powers are developed in an even and uninterrupted course without the loss of time involved in undoing faulty

beginnings. Each child is influenced by just the stimuli and opportunities that touch his keenest interests and consequently each is fully occupied in direct lines of growth and development radiating from the center of his nature.

Unless this central spot is reached it will be useless to try to build successfully. It is the vital core that will give concentration and life to the growing mind. The measure of this radiation will be largely the measure of the teacher's success in securing absorbing interest.

It is safe to assume that a young child's affections center in some phase of home life. Any new thoughts that lead back to his home will tend to become familiar and to be associated with the dearest of his incorporated interests. Knowledge may have passing interest and give pleasure for a time, but it will be forgotten as soon as a stronger influence asserts itself unless in some living way the new knowledge is related to the old.

Therefore the change from the home to the school must be gradual. Home values are to the child the standard. Little by little new ideas about home should be planted in his mind. The school as the friendly source of this enlarging view acquires its own value in his estimation. Confidence begets interest in school for its own sake and at last the young exile begins to build on the new foundation that has been established in him.

The first things that a child should be taught in school should be those that will begin to rouse in him an interest in real things, and that will at the same time afford means of teaching him the mechanics of expression. The child is not able to judge, nor will he care in the least, what value these things have. He will not know whether or not they are in good taste. That is the work of the teacher and her guides; it should be the object of prayer and study and search. There is time wasted in inanities that might be used to develop pure, elevated, spiritual tastes. These tastes, although pure and elevated and spiritual, should nevertheless be near enough to earth to take root in the child's physical being, and they should embrace all that is soul-stirring and soul-satisfying in our noblest human associations—home, society and the blood that flows in our veins. Even little children respond to such in-

spirations. Half-hearted people are half-hearted because they are lacking in some of them.

Besides this more or less literary, scientific and social content, the first work should include as much of the science of number as a six or seven-year-old child needs or can acquire easily from his occupations, but there should be little of the art of computation until the child grows into familiarity with number.

School work to be a real entity must have a heart of its own. What this heart shall be must be determined by the aim of the school system. In the case of our schools, which were called into being out of loyalty to God, there can be no other reasonable center but the love of God; and this love, in childish warmth and strength, should be fostered, engendered, developed in every step of the work. "But then the children will learn nothing but religion." Yes, they will! They will learn more and do more beautiful work if they do it all with a smiling face toward God!

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THE CHILD'S FIRST BOOK

The nature of the child's first book should be determined by our aim in educating him.

The first book of the child of Christian parents should be such as would elevate and make clearer his first vague notions of the world about him. His wakening intelligence, which feeds hungrily on whatever is nearest and most enticing, demands from thoughtful providers the mental food that will nourish in him a character befitting his inheritance.

What is the inheritance of a child of Christian parents? God and heaven. And the minor goods that make up our means of gaining our end. "The earth is the Lord's and the fullness thereof." We are so used to taking the judgment of the world around us that we forget our own dignity and destiny. Children's tastes are formed very early. Teach them the reality of God and the things of God, and their whole lives will be nobly affected, and "all other things shall be added" in due measure.

We cannot serve God and neglect the gifts He bestows. His gifts to most of us are those "that lie nearest"—the common interests and occupations that make up our life. To use them effectively, we must know how; therefore, the children should from the first be taught with this aim in view, and ought not to mark time with aimless ideas while they learn the forms of words.

It is from this point of view that the Catholic educator works. It is a higher and more comprehensive view, and more likely to give shape, proportion and consistency to the work than that of the eager and often very devoted worker on a lower plane who looks at school subjects from a nearer standpoint.

The earliest teaching that the child receives should contain in embryo all the worthy elements that constitute his world. The matter should be simple enough to be readily assimilated, and solid enough to be worth the effort required to read it. Little children must necessarily expend a very great effort in the difficult task of learning to read, and it does not seem fair to give them nothing but words strung together rather meaninglessly for purposes of drill.

Since a little child can only take in a little at a time, that little should be as carefully chosen as his bodily food. The carefully chosen thought should bear to his future study the same relation that good seed bears to the harvest. It should be so rounded and complete from a pedagogical point of view that it will start all-round growth in the child's mind and give wholesome meaning and sweetness to the right use of the things around us. There must be unity and continuity without monotony, and simple language to clothe the real thought that can be used in daily life. The lessons should develop ideas consistent with revealed truth and its high ideals. The child should enjoy the advantage of his heritage. Throughout the lessons provision should be made for as many kinds of expression as possible, so that the Christian culture embodied might be thoroughly assimilated.

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PRE-VOCATIONAL TRAINING

As the school is a very important factor in the education of the child, it must prepare him for life by supplying him with the fundamental qualifications which are necessary for his development and future success. The elementary schools are instrumental in preparing the child for life in its fullest and deepest sense; therefore, the conditions and needs of life must be given a practical and earnest consideration. The complicated conditions of life at the present time require more school training than formerly. To meet this requirement, motor training for younger children and manual training for older pupils has been introduced into many elementary schools. This great problem is still undecided, but many of the schools that have adopted it find it useful and of great advantage in the general development of the child.

Manual training comprises the systematic study of the theory and use of common tools, the nature of material, processes of construction, making of necessary drawings, the study of sewing, cooking, printing, etc. Work must be given in the accomplishment of which ideas of knowledge are acquired.

This work proves to be much more beneficial than was at first expected, for it is really a culture study. The introduction of household arts and sciences is especially of great assistance, because through this both mind and heart are trained. The brain is developed, and its work is strengthened through the hand and eye. The mind is spurred on to greater activity. Many a useful lesson may be taught in cleanliness, neatness, economy and accuracy. If thoughts and ideas find expression in action or in manual labor, knowledge will be more thoroughly assimilated. Children, for instance, who are permitted to model different figures, such as squares or spheres, will have a better understanding of their form than if they merely learned the definitions. This is also true in the construction of all geometrical figures. The same fact is found to hold good in the kindergarten as well as in the higher departments of education. The reasoning powers are especially exercised in numerous details, and often by actually doing the work an insight is obtained that could be obtained in no other way. Would not printing as a school study for

boys have many things in its favor? Printing would center the pupils' attention on all the details of spelling and punctuation; it would tend to form habits of order and regularity, especially in arranging the material to be printed.

Motor and manual training are great helps in the physical development of the child. Exercise is absolutely necessary for proper development. The country children generally are blest with plenty of work and exercise; this is readily seen in their ruddy cheeks and sparkling eyes. But what of the pale city children? Is not motor and manual training just the right thing for them? They will surely become stronger and healthier by means of it. Weakness of the body generally acts on the mind. In a sound body we are apt to find a sound and active mind.

Young children are full of activity, and if it is directed in the proper channel there will be a symmetrical development. Children are so eager to examine and to handle everything that they can reach. It is on account of the activity of child nature that manual training is given such an important place in schools for delinquents.

Girls are sometimes foolish enough to boast of the fact that they never work, that they do not know how to sweep or to wash dishes. Through the manual labor in the schoolroom they may be made to feel that instead of boasting they should be ashamed. Their character should be shaped and moulded so that they will appreciate the dignity of honest labor, and be fitted for the manifold cares of life. Nowhere can this be more firmly inculcated than in the home under the guidance of a careful and devoted mother. By actually doing the work respect for manual labor will be acquired. If labor is elevated in the minds of the young, they will see nothing lowering in the duties of the farm, workshop or kitchen.

The formation of character may be greatly influenced through manual training. Pestalozzi says: "It has become indisputably clear to me how much more truly a person is moulded through that which he does than through that which he hears." The attention and interest of all may be aroused, even the indifferent may be gained, and the good will of the evil-minded may be secured. If interest is aroused sufficiently, much of the time outside of school will be applied to the work

begun in school. Thus the pupil will be kept from mischief and from wasting his free time. The *Current Events* of November 5, 1915, tells us that the head of the Massachusetts State Industrial School for delinquent boys, says that every boy at the school admitted to him that it was misuse of spare time which had brought him to that place of correction.

How often will not the training which a child receives in school aid him in the choice of his calling for life. Pupils are helped to discover their inborn capacities and aptitudes, sometimes, in literature, engineering or in the practical arts and sciences. If each individual does not take up that work for which he is best fitted by nature, he is robbed of some portion of his life happiness, and his work is less perfectly done. Therefore, it is well if some one early in life guides the child to the place where he belongs. In the manual work of the schoolroom the children become familiar with tools, material, manner of constructing, exact drawing; besides, they must know mathematics, elementary science and the ordinary English branches. All of this serves to bring out the individual talent of the child. The best way to discipline children is to get them at something they like; then one of the greatest problems of school life is solved.

Manual training may be called a link that connects the academic class with the practical affairs of life. It furnishes a broad and appropriate basis for higher technical education. It also tends to keep the pupils in the high school, for through it all of their school work gains in attractiveness and interest. What a blessing manual training would be if it would rid the minds of the boys in the high school of the notion that they were all made for clerks, cashiers, bookkeepers, or lawyers. Our conditions of life also require farmers, machinists, tailors, plumbers, and the like.

Let us again cast a look upon our Divine Model. In the workshop at Nazareth we behold the Holy Child occupied with hammer, saw and plane, aiding His foster-father, St. Joseph. Let us regard His impressive words, "I am the way, the truth and the life," and follow them closely, in labor and rest, at all times and in all places.

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EDUCATIONAL NOTES

BIOLOGY IN THE TEACHER'S TRAINING

Education is fundamentally biological, and for this reason, if for no other, it is advisable for the teacher to have an elementary knowledge of the science of biology. One author says: "Biology lays the basis for psychology, makes explicit the principles of development, and introduces the student to the evolutionary point of view, without which one cannot fully understand education." The two sciences which constitute what is commonly known as biology, namely, zoology and botany, are included in the curriculum of every high school; but the facts gained from these are not sufficient for the teacher who deals daily with the complex natures of children. Thus Dendy says: "Man is by far too complex a type, and the problems of life cannot be satisfactorily solved if we confine ourselves merely to the higher and more familiar forms of plants or animals."

It is a boon to the teacher to have had if but an introductory course in biology. Even the elementary points give an idea of what the results of biological investigation have meant to the solving of human problems. The teacher must not only be well versed in the subjects which he teaches, but he needs a knowledge of the fundamentals of those subjects which are related to or in close connection with his branches, and especially with the development of children, mentally and physically.

Before undertaking the study of mental development, the teacher should have at least a "speaking acquaintance" with the true beginnings of this subject, which are physiology, biology, psychology and philosophy. By "speaking acquaintance" I mean an elementary knowledge of the fundamentals of these studies. The efficient teacher aims at the improvement and development of the characters of his pupils, and, therefore, he must know the principles of this development. The sciences named above will give the needed equipment of knowledge of the general principles and functioning powers of the mind to enable him to clearly comprehend mental growth and intellectual power.

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THE GARY PLAN

"When a scheme is proposed by which existing school buildings may accommodate two sets of pupils, it is no wonder that wide interest is aroused," declares Supt. J. H. Van Sickle, of Springfield, Mass., in describing the spread of the Gary plan of school organization in a report just issued by the United States Bureau of Education of the Department of the Interior.

"Any plan that will lessen the expense of housing school children makes a strong appeal to boards of estimate, school boards and the press. School boards are not willing, however, to be hurried into adopting for exclusive use in a situation quite different from that in which it originated a plan so radically different from the customary one without carefully testing its applicability."

Arguments for and against the Gary plan are presented by Superintendent Van Sickle. He says:

"The Gary plan is advocated largely but not exclusively on the ground of lower cost. There are those, however, whose approval is based upon the claim that by means of a longer school day it affords to the children wider opportunities for work, study and play; that it distributes the burden of teaching more evenly over the entire teaching staff, and that it affords prevocational training to all children in all of the grades instead of confining such work to a small group of children in the seventh and eighth grades.

"The Gary system has commended itself to students of education for various reasons. It promises:

- "1. An enriched school life for every pupil.
- "2. A coordination of all existing child-welfare agencies and a fuller utilization of all facilities in present public and private recreational and educational institutions.
- "3. A solution of the part-time problem.
- "4. A double school plan by which each school seat serves two children.
- "5. A wider use of the school plant.
- "6. An increase in the school day through a coordination of work, study and play activities.
- "7. A program that would invest the child's nonacademic time to greater profit and pleasure.

8. A socialized education in harmony with progressive thought of the day.

"On the other hand, those who oppose the immediate and wholesale adoption of the duplicate plan for the elimination of part-time express doubt as to certain novel features of school administration which it embodies, such as departmental teaching for all children from the first year through the eighth; instruction of groups of children by pupils instead of teachers; the grouping together of younger and older pupils for auditorium, laboratory and workshop exercises; the substitution of an auditorium period for classroom instruction; the omission of formal physical training; supervised play, with only four teachers for twelve classes; the deferring of scholastic work for first-year children until late in the afternoon. They urge that sufficient time has not elapsed to test the worth of the schemes.

"A further criticism is that outside instruction in the home or in the church is permitted, but that no means is provided for seeing that such instruction is the equivalent of regular schooling.

"To this criticism the reply is made that it would be very unfortunate if the school undertook to insure that such instruction should be the equivalent of regular schooling; for in that case the school would be supervising religious instruction, which the law expressly prohibits. The program simply provides that the child can be excused during the day to take private lessons at home or attend religious instruction, if the parent so desires. These periods are never taken from the academic work, and, therefore, do not detract from the regular work of the school. As in the case of play and auditorium, it is simply time which, in the traditional school, the child would spend upon the street. What is taught in these outside classes and how it is taught is not and should not be the concern of the school."

Interest in the Gary plan is by no means confined to the larger cities, Superintendent Van Sickle finds.

"Even in communities where the part-time problem is either less acute or else nonexistent, and where the expenditures for schools have not become so burdensome as in New York, there will be decided interest in the Gary duplicate plan. This

gigantic experiment in education, now in full operation in one of the smaller cities and in partial operation in the largest American municipality, is unquestionably of vast importance, yet the changes required in installing the system in existing schools are so radical and so expensive that school authorities will be disposed to await the result of an adequate trial in New York City before departing from the present policy which reserves a seat for every child."

CENTRALIZING TENDENCIES IN EDUCATIONAL LEGISLATION

The Smith-Hughes bill (H. R. 457) is the same as that prepared by the Commission on National Aid to Vocational Education appointed by the President in February, 1914. This bill aims at cooperation with the several States by the National Government. The power of the National Government is to result chiefly from the money grant from the United States Treasurer. The main provisions of the bill are:

A Federal Board for Vocational Education for the administration of the funds proposed, to be composed of the Secretaries of the Interior, Agriculture, Commerce, Labor, and the Postmaster General, with the Commissioner of Education as executive officer.

For the purpose of cooperating with the States in paying the salaries of teachers, supervisors, or directors of agricultural subjects, the bill provides \$500,000 the first year, increasing by \$250,000 a year until the total amounts to \$2,000,000, then increasing yearly by \$500,000 until the total reaches \$3,000,000, this sum then to become an annual appropriation. Aid is to be allotted to the States in the proportion their rural population bears to the total rural population of the United States, not including outlying possessions; minimum per fiscal year to any State, \$5,000, and \$10,000 after June 30, 1922.

For the purpose of cooperating with the States in paying the salaries of teachers of trade and industrial subjects, the same amounts, to be allotted to the States in proportion to their urban population, with the same minimum provision as above.

For the purpose of cooperating with the States in preparing

teachers, supervisors, and directors of agricultural subjects, and teachers of trade and industrial and home economic subjects, \$500,000 the first year, \$700,000 the second year, \$900,000 the third year, and annually thereafter \$1,000,000, to be allotted to the States in proportion to their total population; minimum amount per fiscal year to any State, \$5,000, and \$10,000 after June 30, 1918.

To receive any of these appropriations, each State must designate or create a State Board to cooperate with the Federal Board for Vocational Education in the administration of the act. Any State may accept the benefits of any one or more of the respective funds, provided that for every dollar of Federal money expended for salaries of teachers, etc., as provided by this act, the State or local community, or both, shall expend an equal amount for such salaries. The State or local community must also furnish plant and equipment. The State Board is required to submit to the Federal Board for Vocational Education plans showing the kinds of vocational education for which it is proposed to use the Federal money, and kinds of schools and equipment, courses of study, methods of instruction, etc., The Federal Board shall approve these plans if they conform to the provisions and purpose of the Federal act.

VOCATIONAL GUIDANCE

"Probably no phase of the movement for vocational education exhibits clearer evidence of the rapid evolution in thought and practice that is taking place than vocational guidance," says Dr. W. T. Bawden, specialist in industrial education of the United States Bureau of Education, in his annual review of progress for the year 1915 made to the Secretary of the Interior.

"Only a few short months ago vocational guidance was conceived of chiefly as a matter of giving to boys and girls advice in the choosing of a life work and assisting in the securing of positions. In view of the ambitious attempts made in a few quarters, and especially the claims of a few concerns that have investigated the commercial possibilities of vocational guidance, extravagant expectations have been raised in the popular mind that have not been realized.

"This conception is rapidly passing, however, and among the leaders of the vocational guidance movement the chief function of their work is now regarded as the study of vocational conditions and opportunities and the making of the resulting information available to boys and girls.

"The most important service that can be rendered the individual youth, under the name of vocational guidance, is to set him to thinking, at the proper time, about the problem of choosing a life work as a problem to be seriously faced and prepared for—to make him fully conscious of its existence as a problem to be solved, and aware of the sources of data having any bearing on its solution."

Vocational guidance in its application to college and university students has been receiving special attention, according to Dr. Bawden. He points out that sooner or later a closer correlation will have to be worked out between the college course and the life of the community for which students are educated.

"Probably the most serious obstacle to progress in vocational guidance is the aloofness of the school teacher, under ordinary conditions, from such of the world's work, and the practical difficulties in the way of his knowing very much about certain vastly important phases of it through actual participation, or even through close contact.

"Important events during the past year include the offering of a college course for vocational counselors by Boston University in cooperation with the Vocation Bureau, Boston, Mass., and the announcement by the Tuck School of Finance and Business Administration, at Dartmouth, of a new course for employment managers to consider the problems arising in connection with the examination, employment and training of a staff of employes."

ENLARGING THE SCOPE OF THE U. S. BUREAU OF EDUCATION

The following are among the several bills looking toward enlarging the scope of the Bureau of Education and increasing its usefulness:

A second resolution, having similar end in view, was introduced by Representative Fess (H. R. 4822). It provides for a National University of the United States, to promote the

advance of science and of the liberal and fine arts by original investigation and research and other suitable means, and to cooperate with the scientific departments of the Federal Government and with institutions of higher learning throughout the country. Persons to be admitted must have an M. S. or M. A. degree, or its equivalent.

H. R. 57 (Abercrombie)—Making an appropriation to enable the Commissioner of education to promote plans for the elimination of adult illiteracy in the United States. The Commissioner shall investigate methods that have been and are now used, either in the United States or in foreign countries, to eliminate adult illiteracy; devise plans to eliminate adult illiteracy in the United States, and cooperate with State, county, district and municipal education officers to carry out these plans. To carry out these provisions, the bill provides \$15,000 the first fiscal year, \$22,500 each succeeding year until June 30, 1920, and then \$17,500 yearly until June 30, 1925. No part of the appropriations shall be used for teaching or supervising schools. The Commissioner shall not undertake to promote the teaching of adult illiterates in any jurisdiction without the written invitation or consent of the board of education or the chief school officer of the respective State, Territory, or District of Columbia.

H. R. 8485 (Nolan)—Creating in the Bureau of Education a Division of Civic Training, at the head of which would be a chief, appointed by the Secretary of the Interior and receiving an annual salary of \$4,500. The object of this division would be "to increase the efficiency of American citizenship by giving information and personal assistance for the introduction and use of American democracy in schools, institutions, corporations, combinations or associations of men, women and children."

H. R. 4760 (Lever)—Appropriating \$3,000 annually to be used under the direction of the Commissioner of Education for collecting, transcribing and compiling valuable documents relating to the educational history of the United States.

A DEPARTMENT OF EDUCATION

A bill introduced by Abercrombie (H. R. 399) reflects in a still clearer manner the centralizing tendency which has been

developing in the country for several years. It looks forward to establishing a Department of Education to take its place as a coordinate branch of the National Government, with a secretary at its head who would occupy a place in the Cabinet. It provides for the creating of an executive department, to be known as the Department of Education, under the supervision of a Secretary of Education, appointed by the President, with the Senate's approval. The secretary's annual salary would be \$12,000. The bill provides also for an Assistant Secretary of Education at \$6,000 a year, appointed in the same manner. All the rights, powers and duties of the present Bureau of Education would attach to this new department.

A NATIONAL UNIVERSITY

A bill introduced into the United States Senate by Senator Gallinger (S. 2987) revives in somewhat new form the attempt to establish a National University. It would establish in the Department of the Interior a University Board, to consist of the Commissioner of Education, as ex-officio chairman, and ten other persons, appointed by the President, with the consent of the Senate. The latter members would hold office for ten years, the terms of two expiring every two years. This board would have power to investigate into the scientific operations of the Government and recommend to the President measures for utilizing such scientific operations for educational or research purposes; to advise and direct adult research students in the use of such governmental operations; to organize and control any post-graduate teaching and research work for which Congress may hereafter appropriate funds; to promote the exchange of professors or students between universities in the United States and in foreign countries, and administer any funds appropriated for such purposes, and to establish for all incorporated educational institutions in the District of Columbia any classification or standards consistent with those generally recognized in the United States as necessary and proper, and to control the incorporation or consolidation of educational institutions with degree-granting power in the District of Columbia.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Right Reverend Rector has appointed Rev. Joseph Leo Tierney, President of Graduate Hall at the University, to the presidency of Gibbons Memorial Hall, made vacant by the death of Very Rev. John Spensley. Father Tierney is a native of Plattsburg, N. Y., and was ordained to the priesthood in 1904 at Dunwoodie Seminary by Bishop Gabrels, of Ogdensburg. After laboring six years in that diocese, he came as a student to Divinity Hall, Catholic University of America. In 1911 he was appointed President of Albert Hall, which position he filled until 1914, when he was put in charge of Graduate Hall, which houses the students who have won the Knights of Columbus scholarships. He is also Faculty Director of *The Symposium*, the students' magazine.

Rev. James A. Geary has been appointed President of Graduate Hall, to fill the vacancy caused by the transfer of Father Tierney. Father Geary was born in Worcester, Mass., November 8, 1882. After receiving his primary and high-school education in the public schools of that city, he entered the College of the Holy Cross in 1899 and graduated in 1903. During the three following years he studied at the Seminary of St. Sulpice, at Issy-les-Moulineaux, and at Paris, and made his fourth year of theology at the American College, Louvain, Belgium, where he was ordained priest on July 14, 1907. On returning home he held curacies at Portland, Maine, and later at Brookfield and Shelburne Falls, in his native diocese. In the fall of 1911 he entered the Catholic University of America, and a year later was appointed as assistant to the late Very Rev. John Spensley, President of Gibbons Hall. Since the death of the latter he has been temporarily in charge of Gibbons Hall. At the summer sessions of the Catholic Sisters College he has been an instructor since 1912.

The written examinations for admission to practice law before the Bar of Connecticut were held in Hartford on December 30 and 31, 1915. Fifty candidates took the two days' examinations and the State Bar Examiners passed thirteen

or about one-fourth of the applicants. Five of the thirteen successful candidates were from the Catholic University Law School, and their names are: Frank P. Barrett, of Litchfield; John T. Dwyer, of Ansonia; Michael G. Luddy, of Thompsonville; Thomas E. McCue, of Hartford, and Elias T. Ringrose, of New Britain. Messrs. Luddy and McCue are members of the present third-year class of the Catholic University Law School and are candidates for graduation next June. Messrs. Barrett, Dwyer and Ringrose graduated in the class of 1915. The congratulations and best wishes of the Faculty of Law and of the University generally are being extended to the new lawyers.

IMMIGRATION PROBLEMS

The dates and speakers in the series of public lectures on "Immigration," which opened at the Catholic University on February 18, are as follows:

"Sidelights on Immigration," by Mr. T. V. Powderly, Chief of the Bureau of Immigration. Friday, February 18, at 8 p. m.

"Immigrants as Charity Seekers," by Rev. Dr. John O'Grady, of the Catholic University. Friday, February 25, at 8 p. m.

"Educational Problems Presented by Immigration," by Dr. H. H. Wheaton, Special Agent of the Bureau of Education. Friday, March 3, at 8 p. m.

"Educational Facilities for Assimilation," by Dr. H. H. Wheaton. Friday, March 10, 8.15 p. m.

"The Procedure of Naturalization," by Justice Thomas H. Anderson, of the Supreme Court of the District of Columbia. Thursday, March 16, at 8 p. m.

"The Immigrant Making a Living," by Dr. Frank O'Hara, of the Catholic University. Friday, March 24, at 8 p. m.

"Immigration Legislation and Restriction," by Rev. Dr. John A. Ryan, of the Catholic University. Friday, March 31, at 8 p. m.

"Ideals and Methods in Americanization Work," by Miss Frances A. Kellor, of the National Americanization Committee. Friday, April 7, at 8 p. m.

KNIGHTS OF COLUMBUS GRADUATE SCHOLARSHIPS

Competitive examinations for the Knights of Columbus scholarships will be held May 6, 1916.

Applications for admission to the examination should be filed not later than April 1.

The examination centers will be designated so as to meet as far as possible the convenience of the candidates.

Eligible Candidates.—Only laymen who have received the degree, Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, are admitted to the examination. Bachelors of Law must also have obtained the degree, Bachelor of Arts.

Students who will complete a baccalaureate course at the close of the current academic year may take the examination for these scholarships, but they must have obtained the bachelor's degree before entering the University.

Applicants must be, preferably, Knights of Columbus or sons of members of the Order.

Conditions of Tenure.—The scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees, etc., are at the charge of the student.

By the terms of the foundation, each Knights of Columbus Scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences, or Law. His work must be of graduate character and must be conducted in accordance with the regulations established by the University for graduate students.

Holders of scholarships are not allowed to pursue simultaneously courses of study in any other institution.

All communications in reference to the scholarships should be addressed to

VERY REV. EDWARD A. PACE, D.D.,
Director of Studies,
The Catholic University of America, Washington, D. C.

DEDICATION OF NEW PAULIST COLLEGE

The new College of St. Paul the Apostle, the house of studies of the Paulist Fathers, at the Catholic University, was solemnly

dedicated on Saturday, January 29, by His Eminence Cardinal Gibbons in the presence of a large gathering of the clergy, professors of the University and members of the religious orders whose colleges are grouped about the University. Following the ceremony of dedication a solemn Mass of thanksgiving was celebrated in the presence of the Cardinal by the Very Rev. George A. Dougherty, D.D., Vice-Rector of the Catholic University, assisted by Very Rev. P. J. O'Callaghan, C.S.P., Rector of the Apostolic Mission House, as deacon; Rev. John C. Smyth, C.S.P., of the College of St. Paul, subdeacon; Very Rev. E. A. Pace, Ph.D., of the Catholic University, and Very Rev. James A. Burns, Ph.D., of Holy Cross College, deacons to the Cardinal, and the Very Rev. John F. Fenlon, S.S., of the Catholic University, assistant priest. The Rev. William J. Kerby preached the sermon.

The feast of the day, St. Francis de Sales, one of special commemoration in the Paulist Community, had been kept from the first vespers on Friday, which was celebrated in the presence of His Excellency, John Bonzano, the Apostolic Delegate, by Very Rev. John J. Hughes, of New York, Superior General of the Paulist Fathers. The sermon on this occasion was preached by the Rev. Charles A. Aiken, S.T.D., of the Catholic University.

On the day of dedication the college was opened to the inspection of the friends of the community, and in spite of the unfavorable weather conditions large numbers visited the chapel, class rooms, and reception rooms of the new building.

St. Paul's College is a handsome three-story structure of granite, 185 feet long and 40 feet wide and will accommodate forty students with their professors. It is so constructed that additions may be made to it, if necessary, without destroying its present harmonious design.

ENDOWED PARISH SCHOOL

On Sunday, January 23, the parish of St. Charles Borromeo, Philadelphia, of which the Rt. Rev. James P. Sinnot is rector, kept with solemn ceremonies of thanksgiving the completion of the fund for the endowment of the parish school, an event undoubtedly of great importance to the parish and of interest to the Catholics of the country for this is a unique achieve-

ment in parish school annals in the United States. His Grace, Archbishop Prendergast, presided at the Solemn Pontifical Mass, which was celebrated by Right Rev. Bishop McCort, with Very Rev. Henry T. Drumgoole, D.D., assistant priest, the Rev. John J. Mellon, deacon, and Rev. John J. McMahon, subdeacon. The Rt. Rev. Bishop Shanahan, of Harrisburg, was present in the sanctuary. In the notable sermon delivered by the Rt. Rev. Monsignor Philip R. McDevitt, especial emphasis was laid upon the economic and financial aspects of Catholic education in this country at the present time. Monsignor McDevitt said, in part:

"I have said that the endowment of this parish school is almost unique in the history of parish school education in the United States. I should say, however, that efforts are being made in various places to do what has been so happily and successfully accomplished here at St. Charles'. The purpose of all these endeavors is the same—the insurance of a definite amount for the support of the parish school, though the details of each plan are different.

"In the chorus of congratulations that come to pastor and benefactors on this auspicious day there is heard a note which qualifies the endorsement so widely given to this endowment. The question is raised, though not indeed in a hypercritical and captious spirit, as to the wisdom of a policy that would provide a permanent and adequate endowment for our schools and institutions. In the discussion of such a policy it is sometimes said that 'sufficient for the day is the evil thereof'; that it is better to trust to the piety, generosity and loyalty of the faithful, who will surely supply all the means for the building and maintenance of our institutions; that endowments may check the opportunities that are afforded to the mass of the faithful for the exercise of charity and generosity, with the result that these virtues now conspicuous in the Catholic body, having no need of manifesting themselves, would wither and waste away.

"An answer to these objections may be made under the following heads:

"1. It can be said with absolute certainty that the endowment of Catholic institutions will always be a rare event. Such being the case, it would seem unwise to condemn endowments

and thereby discourage individuals or groups of individuals from their purpose to provide a permanent support for our institutions of learning or charity.

"2. Whilst it is true that all virtues—faith, hope, charity, generosity, zeal—wither unless practiced systematically, nevertheless the work before the Catholic Church in America in every field of activity—religious, educational, charitable, philanthropic, social—is so tremendous that, even if all the parish schools of the country were endowed (a wholly improbable event), there should still remain boundless opportunities awaiting the faithful for the display of their zeal, charity and generosity.

"3. Finally, approbation instead of disapproval should be given to the efforts to place our institutions upon a permanent and definite financial basis by an endowment, because, where the support of an asylum, school, college or university is assured, those in charge are able to devote their whole life to the purpose for which such institutions are established, instead of expending the best of their time, energy and talent in the hard and exhausting tasks which the raising of money always sets."

DESIGNATED AS MILITARY COLLEGE

On Monday, February 21, the pupils of St. John's College, Washington, D. C., donned their new uniforms as military cadets of an officially recognized military school. St. John's College is conducted by the Christian Brothers, and is the first educational institution in the District of Columbia to be officially listed as a government-aided and recognized military school. One hundred such institutions of the country are recognized, and receive without expense to themselves an officer of the army as military instructor and all necessary arms and equipment for military instruction work. Of these institutions four are conducted under Catholic auspices.

The order of the Secretary of War assigning the officer of the army to this college was made by direction of the President of the United States, and signed by the Chief of Staff of the Army on December 30, 1915. On January 3, Major John A. Dapray, U. S. Army, the officer detailed, reported

to the president of the college, Brother Alfred, as professor of military science and tactics, and at once arranged for the organization of the students into a battalion of cadets.

CATHOLIC STUDENT PRIZE WINNER

According to press despatches, Miss Maurine Mulligan, a student of the Villa de Chantal Academy, Rock Island, Ill., has secured the second prize in an essay contest conducted by Illinois Wesleyan University, of Bloomington, Ill. The subject of the essay was "Why I Wish to Go to College." One hundred and twenty-two schools competed, and a total of one hundred and eighty-one papers were submitted. Six papers were offered by the students of the Villa de Chantal.

DEPARTMENT OF SUPERINTENDENCE OF THE N. E. A.

The Department of Superintendence of the National Educational Association met in convention February 21-26, at Detroit, Mich. At the same time and place meetings were held of the National Council of Education, Educational Press of America, National Society for the Study of Education, American School Peace League, Council of State Departments of Education, Conference on Rural and Agricultural Education, National Federation of State Teachers Associations, National Council of Primary Education, Society of College Teachers of Education, National Association of State Supervisors and Inspectors of Rural Schools, American Home Economics Association, Conference of Teachers of Education in State Universities, National Association of Teachers Agencies, National Council of Teachers of English, National Vocational Guidance Association, School Gardens Association of America, International Kindergarten Union, National Congress of Mothers and Parent-Teacher Associations and the National Association of Executive and Administrative Women in Education.

In the Department of Superintendence some of the important papers and discussions were the following: "What is Going On in the World," Nicholas Murray Butler, President, Columbia University, New York, N. Y.; "A National Campaign for the Improvement of Educational Conditions in Rural Communities," Philander P. Claxton, United States Commissioner of

Education, Washington, D. C.; "The Ford Idea in Education," Dean Samuel S. Marquis, Sociological Department, Ford Motor Company, Detroit, Mich.; debate on "The Junior High School," Charles H. Judd, Director, School of Education, University of Chicago, Ill., and Carroll G. Pearse, President, State Normal School, Milwaukee, Wis.; "The Public School and the New American Spirit," J. George Becht, Executive Secretary, State Board of Education, Harrisburg, Pa.; "Functions of Boards of School Control," Elwood P. Cubberley, Professor of Education, Leland Stanford University, Stanford University, Cal.; "Relation of a Member of a Board of Education to the School System," O. M. Plummer, Director, Board of Education, Portland, Ore.; "To Whom is the Board of Education Responsible?" Albert E. Winship, Editor, *Journal of Education*, Boston, Mass.; "Some Suggestions for Improving the Rural School Curriculum," G. C. Creelman, President, Ontario Agricultural College, Guelph, Ontario, Can.

The State and County Superintendents discussed the topic, "Supervision of Rural Schools and the Training of Rural Teachers," as follows: "How Much and What Kind of Supervision?" C. P. Cary, State Superintendent of Public Instruction, Madison, Wis.; "How Not to Train Rural Teachers," Edward Hyatt, State Superintendent of Public Instruction, Sacramento, Cal.; "Special Preparation for Country-Life Workers," Charles W. Tenny, Rural Inspector of Schools, Helena, Mont.; "Rural Supervision," Jennie Burkes, County Superintendent, Claiborne County, Tenn.; "The Status and the Need of Rural Supervision," A. C. Monahan, Specialist, United States Bureau of Education.

In the Department of City Superintendents the program was as follows: For Superintendents of Cities with a Population of Over 250,000, "A First-Step in Establishing the Six-Three-Three-Organization," Herbert S. Weet, Superintendent of Schools, Rochester, N. Y.; "The Determination of School Policies," Henry Snyder, Superintendent of Schools, Jersey City, N. J.; "Text-Books, Principles Governing the Selection," Randall J. Condon, Superintendent of Schools, Cincinnati, Ohio; Address, W. M. Davison, Superintendent of Schools, Pittsburgh, Pa.; "Adaptation of Schools to Varying Needs," Ben Blewett, Superintendent of Instruction, St. Louis, Mo.

For Superintendents of Cities With a Population Between 25,000 and 250,000: "Community Activities as a Means of Motivation," Fred M. Hunter, Superintendent of Schools, Lincoln, Neb.; "Teaching Tenure," John F. Keating, Superintendent of Schools, Pueblo, Colo.; "A Study of Devitiate Children—The Problem of Delinquency and Subnormality," C. Edward Jones, Superintendent of Schools, Albany, N. Y.; "Vacation Club Work," J. H. Beveridge, Superintendent of Schools, Council Bluffs, Ia.; "Short Unit Industrial Courses," M. B. King, Department Public Instruction, Harrisburg, Pa.

For Superintendents of Cities With Population Under 25,000: "Effective Constructive Economy in Supervision," W. E. Hoover, Superintendent of Schools, Fargo, N. D.; "Effective and Economical Supervision in Small Cities," Walter S. Deffenbaugh, Division of School Administration, United States Bureau of Education, Washington, D. C.; "The Relation of the Special Help Teacher to the Problem of Retardation," F. M. Longanecker, Superintendent of Schools, Parkersburg, W. Va.; "The Ethical as the Essential Factor in Training for Efficient Citizenship in a Democracy," Charles W. Cookson, Superintendent of Schools, Troy, Ohio; "The School's Responsibility in the New Nationalism," W. E. Albig, Superintendent of Schools, Bellevue, Pa.

At the Round Table of the Directors of Educational Research were presented papers as follows: "Two Phases of Educational Research and Efficiency in the Public Schools," George Melcher, Director, Bureau of Research and Efficiency, Kansas City, Mo.; "Standardization of Teachers' Examinations," Stuart A. Courtis, Supervisor of Educational Research, Detroit, Mich.; "Meeting the Demand for the Practical in Educational Research," David Spense Hill, Director, Division of Educational Research, New Orleans, La.; "Comments on Ten Intelligence Tests Applied to Ten Thousand Children in Grades Five to Eight, Inclusive," Albert Shiels, Director, Division of Reference Research, Department of Education, New York, N. Y.; "Improving Instruction Through Educational Measurement," Frank W. Ballou, Director, Department of Educational Investigation and Measurement, Boston, Mass.

The first session of the Council of Education discussed the general topic, "Thrift," in the following relations: "Country

Life," "Industries," "Health and Hygiene," "Banking," "Conservation," "Men's Organizations," such as "Chambers of Commerce," "Boards of Trade," "Labor Unions," etc., and "The Home." Other topics were: "The Function of the Graduate School of Education," "Standards and Tests of Efficiency," "National Welfare and Rural Schools," "The New Idea in Education—Better Parents and Better Children."

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

A Historical Introduction to Ethics, by Thomas Verner Moore, Ph.D., M.D., Instructor in Psychology at The Catholic University of America. Priest of the Congregation of St. Paul, the Apostle. American Book Company, New York-Chicago.

As the Preface states, this work is neither a History of Ethics nor a Textbook of Ethics. Its purpose is to present a comparative study of the solutions which the chief types of ethical theory offer of the supreme questions of morals, what is the standard of right and wrong? And what, if it has any, is the binding authority of duty?

The systems discussed are arranged in logical, not historical order. Man feels himself bound to do or not to do certain actions. How can this be? According to the answer which they give to this question, ethical speculators bespeak their place in one or the other of two opposite camps, conditionate morality, or absolute morality. The systems that belong to the first of these groups answer that morality is purely conditional without any absolute, eternal character: Do right if you want to feel contented, but if you do wrong you violate no eternal fitness of things. The contrary position is: "We are not right because we are satisfied; but we are satisfied with our action because it is right. Instead of obligation depending on the way we feel, our feelings flow from our manner of action. So that prior to our feelings there is something which demands that an action should be done or not be done."

The study is divided into three parts. The first and second are exclusively expository. The third consists of a comparative criticism of the various systems that have been reviewed. The opinions of each writer are presented briefly but accurately, and, as far as possible, by means of characteristic excerpts from his own writings. This is one of the commendable features of the work, in contrast with many books of its kind, in which, frequently this or that system which is doomed to capital punishment is first distorted so that it may be the more easily convicted.

Taking the principles involved in the above answers as the basis of classification, Dr. Moore very properly selects as the representatives of conditionate morality epicures, Hobbes, Bentham,

Mill, Spencer, and Rousseau. After presenting their systems, he takes up the absolute schools of: The moral sense, Shaftesbury; sympathy, Adam Smith; instinct, the Stoics; intuition, Cudworth and Clarke; the rational schools, Kant, Socrates, Plato, and St. Thomas Aquinas. While in every case the expositions though brief are sufficient in some instances, notably that of Spencer and St. Thomas, they would not have been less valuable if they had been more extensive. Probably, however, the author was constrained to keep in mind the publishers' fixed ideas regarding the due proportion between bulk and price.

In the critical section the author is at his best. The language could not be more simple than it is; the estimate of each system is clear, incisive and straight to the point; he never strains an argument, nor urges an unfair or fertile one. As he draws to the close, and especially in the concluding chapter, it is manifest that his purpose has not been to put before his readers a merely cold, logical disquisition, but mainly to impress upon their minds the sanctity of duty and the inestimable value of a high ideal for life.

The book, as we have said, does not cover the ground of the ordinary textbook; but is will prove of great service to students who wish to obtain a thorough grasp of the fundamental moral question. The thought is, in many places, so compact, that unless his pupils possess a good dose of the philosophic temperament, the teacher who employs it will find himself frequently called upon to provide amplification; and will, we believe, find it advantageous to take up the corresponding criticisms immediately after the exposition of each system. The book has a good index and bibliography, which, though good, is somewhat lop-sided.

The Dream of Gerontius, by Cardinal Newman, edited by Gordon Tidy, illustrated by Stella Langdale. John Lane Co., New York and London; cloth, \$1.25 net.

In bringing out an attractively printed and bound edition of one of the greatest poems in literature, an edition of distinctly more than holiday presentation value, the publishers have done an estimable thing. We are not so sure that they were entirely successful in the matter of the illustrations, one or two of which are rather out of drawing, and several of which can scarcely be said to illustrate. Perhaps this is due to the insuperable difficulty

of rendering graphic what is essentially simple in substance. As a whole, and we say this with all respect, the illustrations remind us of the effort of the adorable little son of a mutual friend. He was discovered, one day, prone on the library floor and surrounded by sheets of paper which were covered with awesome lines and smudges, and finally, when the silent witness decided to interrupt, he looked up very confidently and said: "I'm drawing God, mamma!"

There is much in the introduction which makes one grateful to the editor, despite the occasional infelicities of his style. He is at pains to set forth accurately and with satisfying detail the facts of the poem's origin and purpose. He brushes aside the legend that the poem was inspired by the death of a very dear friend, a legend which had threatened to develop into tradition until there appeared Wilfrid Ward's splendid biography and forever determined the matter. It was in the middle of the controversy with Kingsley, in 1864, that Cardinal Newman was seized with a vivid apprehension of impending death, possible as the result of the opinion of a medical counsellor. He immediately drew up a memorandum headed "In Prospect of Death," which reveals many points of similarity to the profession of faith by *Gerontius* in the first movement of the poem. There can be little doubt but that Newman, in the following year, in giving dramatic form to the vision of a Christian's death and judgment, was simply expending by the remarkable powers of his imagination his prescience of his own dissolution and going forth into Eternity. As Dr. William Barry wrote, in the "Newman" of the series "Literary Lives," *The Dream of Gerontius* was "the grand Requiem which, like his beloved Mozart, the poet-philosopher composed against his journey home."

It is interesting to recall that "Gerontius" is of course the Latinized Greek root "geront" and is equivalent to "an old man," a meaning which takes on especial significance when one likewise recalls that in a letter to Father Ambrose St. John, written in 1865, Newman refers to Keble, Pusey and himself as "three old men."

A second literary legend which has steadily been gaining currency regarding the poem, is that the author was quite dissatisfied with it and consigned it to the wastebasket, whence it was rescued under properly romantic circumstances. Richard Hutton, in his con-

tribution to the "English Leaders of Religion" series, has stated: "Newman had written a poem of which he himself thought so little, that it was, as I have heard, consigned or doomed to the waste-paper basket; and Mr. Jennings, in his very interesting account of Cardinal Newman, credits the statement. Some friend who had eyes for true poetry rescued it, and was the means therefore of preserving to the world one of the most unique and original of the poems of the present century." Dr. William Barry, also, in his excellent article on "Newman," Vol. X, p. 800, "The Catholic Encyclopaedia," refers to *The Dream* as "nearly a lost masterpiece." It was Aubrey de Vere, in his recollections written for *The Nineteenth Century*, who set forth the true facts. "'The Dream of Gerontius,' as Newman informed me, owed its preservation to an accident. He had written it on sudden impulse, put it aside, and forgotten it. The editor of a magazine wrote to him asking for a contribution. He looked into all his pigeon-holes and found nothing theological; but in answering his correspondent he added that he had come upon some verses which, if, as editor, he cared to have, were at his command. The wise editor did care, and they were published at once." The magazine was *The Month*, and the dates May and June, 1865, under the editorship of Father Coleridge, S.J. It was immediately reprinted in America in *The Catholic World* for July and August, 1865.

The original manuscript consisted of small pieces of paper, bearing dates extending over nearly half the month of January, 1865, and containing numerous alterations and corrections. There were something like fifty-two small bits of paper in this rough draft. The fair copy was in long hand on foolscap, with further corrections and erasures. Nevertheless, the poem undoubtedly came with comparative spontaneity out of the well-nigh exhaustless stores of Newman's deeply philosophic and imaginative mind. It was his last and greatest poem, a song worthy to crown his venerable three score years and ten, for in it were revealed "in a sudden blaze of almost intolerable light, the high and awful thoughts that devout meditation and self-suppression . . . stored up in a mind compounded of reverence and imagination." Most fittingly indeed could Alexander Whyte, lecturing at Edinburgh, say "*The Dream of Gerontius* was the true copestone for Newman to cut and lay on the literary and religious work of his whole life. Had Dante himself composed *The Dream of Gerontius* as his elegy on

the death of some beloved friend, it would have been universally received as altogether worthy of his superb genius, and it would have been a jewel altogether worthy of his peerless crown. There is nothing of its kind outside of the *Purgatorio* and the *Paradiso* at all equal to the *Gerontius* for solemnizing, ennobling, and sanctifying power. It is a poem that every man should have by heart who has it before him to die."

THOMAS QUINN BEESLEY.

Interpretations of Literature, by Lafcadio Hearn, edited by John Erskine. Dodd, Mead & Co., New York. 2 vols., cloth, \$6 net.

It is in aesthetic criticism that the most interesting, if not necessarily the fullest insight may be had into the spiritual and intellectual resources of a man of letters. As he thinks, so in general will be his opinions, and if he has opinions they are more or less certain to be stimulating, whether right or wrong. Lafcadio Hearn was a thinker, though not very profound nor very right, who held consistently to the opinions thus formulated. The result is two of the most arousing volumes of literary interpretations which have appeared in years. They have something about them of the tumultuous, often brilliant talk of Coleridge or, in a different strain philosophically of course, of Francis Thompson, inasmuch as you cannot sit and listen indifferently to the things said. You will agree cordially here, disagree most emphatically there, everywhere you will admit that this is an unique personality!

They are not in the delicate style of the essays in which Hearn interpreted Japan to the Western world, but they serve to emphasize the fact that he was one of the most romantic literary figures of our time. They gleam, opal-wise, with the strange, and at times conflicting colors, which go to constitute the play of light and shade in his character. In the curious range of their philosophy they somehow parallel the relief-contour of his career. Born in the Ionian Islands, son of a Greek mother and an Irish father, the college-mate at Ushaw of Francis Thompson, where his nickname was "Paddy" and whence, like Thompson, he drifted to London and into suffering, buoyed up in spirit by the invitation of the open road and the sea, a reporter in New York, winner gradually of meager laurels, an unconfinedly warm sympathizer with rebel blood, at last he went in middle life to Japan, married

a Japanese wife, was naturalized as a Japanese subject under the name of Yakumo Koizumi, and was such in spirit that his Japanese biographer could say of him "he laughed with the flowers and the birds, and cried with the dying trees."

The present volumes in their publication are interestingly coincident with the bestowal of posthumous honors upon Hearn during the celebrations in November last which attended the coronation of the Emperor of Japan. For their contents are the substance of his lectures delivered while occupying the chair of English literature at the University of Tokio from 1896 to 1902. One remarkable lecture, "Naked Poetry," was included in Elizabeth Bisland's "Life and Letters of Lafcadio Hearn," but the others would possibly have been ultimately lost were it not for happy circumstances. Hearn used no notes, but for the convenience of his class, who were listening to a foreign language, he practically dictated slowly, and certain of his abler students managed to take down long passages, whole lectures, even a series of lectures, word for word. After his death these students, with that devotion to his memory which all his pupils shared, placed the notes at the disposal of Pay Director Mitchell McDonald, U. S. N., Hearn's friend and literary executor. The manuscripts, containing upwards of half a million words, were brought to America and placed under the editorship of Professor Erskine of Columbia, who selected the most accurate for the initial volumes, though others, of great critical importance, were thereby necessarily held in reserve for what one hopes will be future publication. In his introduction, Dr. Erskine recalls the fact that Mr. McDonald once endeavored to persuade Hearn to write out the lectures for publication. Hearn's letter of reply is illuminating:

W^ere I to rewrite each of them ten or fifteen times, I might print them. But that would not be worth while. I am not a scholar, nor a competent critic of the best; there are scores of men able to do the same thing incomparably better. The lectures are good for the Tokyo University, however, because they have been adapted, by long experience, to the Japanese student's way of thinking and feeling, and are put in the simplest possible language.

Three years later, in September, 1902, in a letter to Mr. Ellwood Hendrick, as to the possibility of lecturing in America, Hearn sets forth his self-questionings, and his realization of the strength of enthusiasm, regarding the teaching of literature, in a way that is surely familiar:

The main result of holding a chair of English literature for six years has been to convince me that I know very little about English literature, and never could learn very much.

Under these circumstances you might well ask how I could fill my chair. The fact is that I never made any false pretences, and never applied for the post. I realized my deficiencies; but I soon felt where I might become strong, and I taught literature as the expression of emotion and sentiment—as the representation of life. In considering a poet I tried to explain the quality and the powers of the emotion that he produces. In short, I based my teaching altogether upon appeals to the imagination and emotions of my pupils—and they have been satisfied (though the fact may signify little, because their imagination is so unlike our own).

While we cannot go all the way with Dr. Erskine in his preface, in his opinion that the resulting lectures are substantially "unmatched in English unless we return to the best of Coleridge," we will readily agree that—

Most literary criticism discusses other things than the one matter in which the writer and the reader are interested—that is, the effect of the writing upon the reader. It is hardly too severe to say that most critics talk around a poem or a story or a play, without risking judgment on the center of their subject; or else, like even Coleridge at times, they tell you what you ought to read into a given work, instead of showing you what is waiting there to be seen. Lafcadio Hearn is remarkable among critics for throwing a clear light on genuine literary experience—on the emotions which the book under discussion actually give us. Himself a craftsman of the first order, he wasted no time on the analysis of technique, knowing that the emotional substance of literature must become a personal and conscious possession of the reader before the discussion of technique can be profitable. Where he seems to be analyzing technique, as sometimes in the second volume of these lectures, he is still helping the student to realize the emotional experience, rather than the device that produced it.

His students, since they were orientals, must have found western emotions, or at least the western expression of them, for the most part, unintelligible, and their instructor's task, therefore, was to supply them with such information and sympathy and to stimulate in them such imagination, that the gulf between their world and western feeling might be bridged over. In a way, this is only the problem of teaching literature to any students; even for American or English youth some experience must be artificially supplied before they can appreciate the expression of it in, let us say, Shakespeare or Byron or Scott. To succeed even in the most favorable circumstances the teacher of literature must have a tactful understanding of the student's limitations, as well as a passionate love of the writers he would interpret.

Lafcadio Hearn lectured upon English literature in Japan as we should like to see it taught in America and England—as a total expression of racial experience.

In his letters, Hearn has spoken of himself as a devoted Spencerian, and here and there through the lectures one will come upon reasonings which suggest the exact character of the indebtedness, though it is not particularly a debt to Spencer's scientific philosophy but is rather an eclectic thing into which are woven threads

from other mental fabrics in paradoxical pattern. For instance, in one of the earliest lectures, speaking of the moral aspects of art, he says:

I should say that the highest form of art must necessarily be such art as produces upon the beholder the same moral effect that the passion of love produces in a generous lover. Such art would be a revelation of moral beauty for which it were worth while to sacrifice self—of moral ideas for which it were a beautiful thing to die. Just as unselfishness is the real test of strong affection, so unselfishness ought to be the real test of the very highest kind of art. Does this art make you feel generous, make you willing to sacrifice yourself, make you eager to attempt some high and noble undertaking? If it does, it belongs to the higher class of art, if not to the very highest.

Again, in the chapter of the second volume entitled "The Value of the Supernatural in Fiction," Hearn comes rightly to a conclusion which a critic in *The New York Times* amusingly enough thought was both original and novel, though it is neither, namely, that in a certain sense all great art is sacramental in character, though the word which Hearn uses is "ghostly." He says:

There is scarcely any really great author in European literature, old or new, who has not distinguished himself in the treatment of the supernatural. In English literature, I believe there is no exception—even from the time of the Anglo-Saxon poets to Shakespeare, and from Shakespeare to our own day. And this introduces us to the consideration of a general and remarkable fact, a fact that I do not remember to have seen in any books, but which is of very great philosophical importance: there is something ghostly in all great art, whether of literature, music, sculpture, or architecture.

Accepting the evolutional philosophy which teaches that the modern idea of God, as held by western nations, is really but a development from the primitive belief in a shadow-soul, the term ghost in its reference to the Supreme Being certainly could not be found fault with. On the contrary, there is a weirdness about this use of the word which adds greatly to its solemnity. But whatever belief we have, or have not, as regards religious creeds, one thing that modern science has done for us is to prove beyond all question that everything which we used to consider material and solid is essentially ghostly, as is any ghost.

These two paragraphs are, in their curious inconsistent contrast, the very epitome of Hearn's philosophic development from the days of Ushaw to the closing years in Japan. It must have been the Japanese Hearn who could, seriously, declare *Blake* "the first great English mystic" and then proceed, after a curious definition of mysticism, to give a thoroughly appreciative exposition of that remarkable poet's remarkable imaginative poetry! Surely one catches an Ushaw echo in "there is something ghostly in all great art!"

Wordsworth had less appeal to him than, for example, did Blake, for he thinks that the best of Wordsworth could be put into something less than one hundred pages—possibly true but hardly to the point, for one could reduce Homer and Dante and Milton to anthology proportions by the same token! Shelley is treated with sympathetic discernment, for which one is duly grateful, since there is biographical frankness as well. It is a delight to find how just an appreciation Longfellow receives at his hands, for an adverse—we had almost written perverse—critical fashion has done its best to push his genius aside. "On a Proper Estimate of Longfellow" could very well be republished separately as a pamphlet and forwarded—to whom it may concern! Says Hearn "Really I believe that it is a very good test of a man's ability to feel poetry, simply to ask, "Did you like Longfellow when you were a boy?" If he says "No," then it is no use to talk to him on the subject of poetry at all, however much he might be able to tell you about quantities and metres." The 19th century poets and prose writers are very stimulatingly discussed, although Dickens suffers a bit, in our opinion, through Hearn's failure at an adequate appreciation of his particular humor. Some lectures and authors have obviously been omitted because of manuscript difficulties noted previously, and one wonders whether or not Newman is by any chance among them. The treatment of Shakespeare is quite happy within the limitations of the few lectures which Hearn evidently had at his disposal for it. In fact, the two volumes as a whole are anything but negligible in their avowed purpose as *interpretations*—you will be very apt to take them down from your library shelves more than once to look out what Hearn thought about this or about that, for the simplicity of their lecture-room diction makes his opinions readily accessible and many of them are really worth seeking!

THOMAS QUINN BEESLY.

Fireside Papers, by Frederic Rowland Marvin. Sherman, French and Co., Boston, Mass., cloth, 357 pages, \$1.50 net.

"Critics are to be pitied rather than reviled," said *Pettigrew* in Barrie's "My Lady Nicotine," and he might have added—"for theirs is an inclement destiny!" It is by no means an enviable occupation to review a volume of essays whose topics range all

the way from "The Loneliness of Genius" through "Minor Poets" to "Death from Unusual Causes." It was the essay on "Minor Poets" which perhaps most extensively engaged our attention, for somehow it served to recall *Pettigrew's* comforting remark. In this essay, Mr. Marvin reveals the whole truth about critics and their criticisms. It is only the handsome thing to cite him in full:

Not one critic in a hundred distributes commendation and censure with impartiality. The reviewer too often confines his investigations to the Table of Contents, or if by chance he proceeds further, the reader will get little more than two or three of his hastily formed impressions. My publisher usually prints, with whatever book he brings out, a circular somewhat descriptive of the work, and calculated to create for it a favorable impression. A copy of the circular generally goes with each copy of the book. The circular is not intended for the reviewer, but for the general reader. I have been greatly interested and amused by observing how faithfully many of the so-called reviewers and penny-a-liners save themselves trouble by copying as their own the material my publisher provided for the reading public in his circular. All the while the unsuspecting multitude of simple-hearted men and women believe they are getting the serious opinion of a competent and faithful reviewer.

I cannot think that our professional critics are, most of them, qualified to take the measure of the minor poets. They judge them by exceptional standards. . . . Our critics will deny that they apply such standards, but nevertheless they do apply them with remorseless rigor in very many cases. I will not say that they always know they apply them, nor yet that they would themselves justify such an application; but you cannot read a brief paragraph in any serious review of a popular but commonplace poet without feeling the implied, if not outspoken, depreciation of the writer upon the sole ground that he is not a star of the first magnitude. . . . The larger the man, the more charitable will be his estimate of his fellow men. It is just here that our critics fail. Their lack is that of breadth and catholicity of mind.

It is sometimes represented that Keats died of a broken heart, and that the fatal fracture was occasioned by the sledge-hammer strokes of a critic who, being of a brutal nature, used his pen somewhat as a thug in India would use a club. . . . Keats lived at a time when those who made a profession of reviewing were believed in and greatly honored; and it is in no wise strange that he shared the common superstition of his day, and revered the recognized critic far beyond that always irritable and often unjust gentleman's actual desert.

Now, we know how very human are the literary fault-finders of the various papers and magazines; and their opinions (if opinions they really are) carry with them little or no weight. As has been said, not a few of the men who write short book notices seldom read a line of the book they praise or condemn. Some of them do not even open the book, but, having derived an opinion from an inspection of the cover, they straightway sell the volume to an every-ready book-dealer who knows at least the commercial value of the material he handles. Some of the so-called reviewers make even more generous use of the various press notices and descriptive matter issued by the publisher than we have stated; all of which amounts to the publisher's reviewing his own book output. . . . The writer who breaks his heart over adverse criticism is foolish indeed.

Barrie's gentle smile here deepens into the booming bass note of G. K. Chesterton's own robust and heartening mirth, and we, by some lack of saving grace a critic for the moment, shall take our final comfort in Chesterton's "Ballade of a Book-Reviewer" and join with him solemnly in his chaunt:

"Lord of our laughter and our rage,
Look on us with our sins oppressed!
I, too, have trodden mine heritage,
Wickedly wearing of the best.
Burn from my brain and from my breast
Sloth, and the cowardice that clings,
And stiffness and the soul's arrest:
And feed my brain with better things."

THOMAS QUINN BEESELEY.

The Catholic Educational Review

APRIL, 1916

FUNDAMENTAL PRINCIPLES IN MUSICAL TRAINING

The study of music serves a two-fold purpose in the education of the child; the training of his taste and imagination, and the training of his mind and powers of concentration. To these two we might add a third, which applies in a peculiar way to our Catholic children: namely, that a systematic study of music in the primary grades of the schools will be the first step toward a constructive reform in Church music, along the lines outlined for us by the Holy See.

In preparing the Catholic Educational Music Course, we have borne in mind this three-fold purpose. The course has been planned to meet the special needs of our Catholic schools, because the various systems of public school music, now available, had been found inadequate, after a thorough test. The reasons will, I think, become evident in the course of these pages.

If music is to have any cultural value at all, it is of vital importance to give the child the power to distinguish differences in emotional content. Music is a language. By this I do not mean that a certain combination of notes can describe a concrete object or express a definite idea, as do the letters in a word or the words in a sentence, but I do mean that music can and does express definite moods, types of character, attributes, such as, for instance, courage, resignation, aspiration, adoration, or, on the other hand, frivolity, vulgarity, emotional self-indulgence, and that, in expressing these moods, music is a far more direct medium than any words.

In the time of Plato, it would seem that the true influence of music on character was more clearly recognized than it is today. In the ideal Republic only music of the highest type was to be allowed within the hearing of its young citizens, because the great philosopher realized that music could not remain a superficial

stimulus, but must penetrate, whether for good or evil, to the very springs of character.

"Music is a more potent instrument than any other," we read in the *Republic*, "because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten," and it is significant to note, in passing, that the musical modes which Plato saw fit to prohibit were the very two which most closely resemble the major and minor scales of our modern music, which were forbidden on the grounds of being, respectively, intoxicating and enervating. An interesting parallel might be drawn between the ideas of Plato and those of Pope Pius X, but it would carry me too far afield.

What I desire to insist upon is this: that music expresses moods which are definite, even if not fully translatable; that music is never meaningless, but, on the contrary, gives us the inner essence of things and, in this sense, music is a language. While its accents can express sentiments of sublime beauty, they can also give expression to sentiments that are vulgar and degrading. To suppose that in music we can express only the beautiful and the true, is as shallow as to suppose the same of French or German. All three are powerful means of expression, but to what purpose we may choose to put that power is another question altogether.

The value of music for the educational process lies precisely in this flexibility. Singing is a means of expression and its function is not merely to afford pleasure but to strengthen the growth of thought, feeling and volition. Like speech and movement, song can be used for the manifestation of ideals and sentiments of the most varied nature, and may serve the purposes of the teacher in all departments of knowledge. But, if it is to have its due effect upon the children, if it is to ennoble rather than degrade, we must select with great care among the various possible classes of musical stimulus, which can be set before them, and develop gradually in the children themselves the faculty of distinguishing these differences.

To accomplish this purpose it is not sufficient to train them merely to imitate what they hear. They will need an understanding of music itself, power to read the language and interpret it. This power can be developed at a much earlier age than is commonly supposed and it is surprising to many people to see the delight which is shown by little children of the first grade when they

find that they can read a melody for themselves. The study of tone and rhythm, as a means of expression, interests and delights them, quite apart from any words that may or may not be used. The common practice of teaching children vast numbers of rote songs we consider not merely a waste of time, and deadening to all musical initiative and understanding, but such teaching is based on unsound educational principles.

The need which we have felt of preparing our Catholic children at an early age to use of their musical knowledge in the service of the Church has led us to experiment and finally to devise a system which is based on sound psychological principles—and which, in our judgment, is better both from an educational and musical standpoint than anything that has gone before.

In the Catholic Educational Music Course we start out with the premise, based on many years of experience, that children can, as a matter of fact, be taught to read music at sight, and to sing as naturally as they are taught to speak correctly, or to read English from the printed page, provided the study of vocal music be begun as early as these other branches of study, and be graded with the same care. This applies not to a favored few, but to practically all our children, because the subject is presented in accordance with the capacity of the child of six or seven years.

Correct method is nowhere more important than during the first year of the child's formation. This is as true of music as of other branches of study. I will, therefore, explain in some detail our principles as embodied in the book for the first year. The rest of the course (of which I shall give a brief outline) follows the same lines.

The first four years should, in our judgment, give the children a solid foundation in music. The last four should be spent in making practical application of these principles, either in school or as members of the Church choir.

Our course deals only with the first four grades. As a matter of fact, it carries the children as far as many of the public school systems do in the whole eight grades, because of its more careful arrangement, and because of the omission of the long period of imitation.

During the first few weeks of the children's study of music, imitation is relied upon wholly. They are taught to recite their prayers on a single musical tone. When practically the whole class

can find the tone correctly, the teacher repeats the process in several notes until the children have grasped the idea of singing different tones correctly by imitation. When this is accomplished the real study of music begins with the presentation of the first five notes of the major scale.

We do not believe it possible to teach the average child of six to read music at once from notes upon the staff, but, by using numbers to represent sounds, the children grasp very readily the intervals of the major scale. We, therefore, use this easy method of training the children's ear to distinguish pitch. "One might as well try to satisfy a hungry child with a picture of an apple as to show a child notes before it has dealt with sounds," writes an expert on this subject.¹

Moreover, the sight of the notes upon the staff presents the child with two difficulties at once. The first difficulty is: "What note am I looking at? Is it *do*, or *mi*, or *sol*, etc.?" The second difficulty is: "Can I sing that sound?" With the numbers we have the second problem only, and by this means the intervals of the major scale can be rendered familiar to the *ear* without any disturbing element from the *eye*. To transfer later the already familiar scale to the staff is a mere matter of eye training and is quickly and easily accomplished.

Numbers have always been used in this fashion for harmonic purposes (as in the figured basses of Bach). It is a sort of musical shorthand, but its utility for vocal purposes has been less commonly recognized.

In training very young children in music, it is best to meet each difficulty singly. At the start, therefore, we have separated the elements in music, treating the voice, the ear, the eye and the time sense as distinct branches. When each branch has become familiar by itself, then and then only are they gradually combined. For instance, in the *Vocal Exercises*, the whole attention is focused on the tone quality. In the *Intonation Exercises*, the whole attention is given to training the ear to detect differences of pitch. In the *Rhythmic Exercises*, the whole mind is focused on time. And, when we come to the *Staff Exercises*, the whole attention is given to learning the relative position of notes on the staff—a mere training of the eye studied apart from singing.

Experience shows clearly that each of these elements, if taught

¹ Thomas Whitney Surette, *Atlantic Monthly*, March, 1916.

separately, can be grasped by the child without any great effort, but, if studied in combination from the beginning (as is the case in most of the existing systems), they put too great a strain upon the child's mind.

This division of the work—aside from its educational value—offers no small advantage from a practical standpoint. Where an outside music teacher is employed, that teacher's time can be devoted solely to the training of the voice and of the ear. The exercises in rhythm and staff notation can easily be taught by the grade teacher on alternate days. Thus, where there is a daily lesson, two visits a week from the music teacher will be quite sufficient.

This systematic division of the elements is the first point to which I want to draw your attention.

The second is this: the necessary drill throughout the course is secured, not as in the existing public school systems, by dry repetition, but by presenting the same ideas in a variety of different settings.

Thus, in the *Intonation Exercises*, each note is treated as a separate unit. The children read them from the chart.

Next, we repeat the process, letting the children read the notes from the teacher's fingers. By this method we go over the same ground merely varying the manner of presentation. As the children cannot look ahead to see what note is to be expected next, their reaction has to be more rapid. The plan has the further advantage of enabling the teacher to face her class and it arouses much interest among the children.

We next go over the same ground by means of *Musical Dictation*—the teacher singing or playing upon an instrument the intervals already studied and asking the children to name the notes that they hear. This reverses the order of presentation; formally it was from eye to brain, now it is from ear to brain. (Many children who are quick in responding to one, will be very slow in the other.)

Next, we embody the same sounds in a series of *Rhythmic Phrases*. Here, the notes previously learned as units are presented in groups with accents to fix them on the memory.

Finally, we take certain groups of notes that are in common use and commit them to memory by singing them rapidly and rhythmically so that their use becomes automatic in much the same way

as our own use of the various letters in a word becomes automatic in reading from the printed page.

This feature of the course is exceedingly useful for, where the relation of one note to another has to be reasoned out afresh each time that a particular combination occurs, the children soon become exhausted and lose interest.

The Catholic Educational Music Course, therefore, is not based on imitation, nor is it based purely on reason. It is a combination of both, reinforced by the memory. Imitation is used only until the major scale is known; after that, it is abandoned. The rest of the intervals are built up logically by means of mental help notes, each new difficulty being worked out by the children themselves. Once grasped, the newly acquired knowledge is fixed on the memory and, as it were, clinched by means of the little rhythmic phrases, to which I have alluded.

Certainty in reading music is greatly aided by the use of mental "help notes." The idea was first put in practice by Chevé more than half a century ago, and many of the principles on which his system of sight reading is based are embodied in this course. His plan of study, however, is not always within the range of a young child; he went no further than teaching his pupils to find intervals by use of the reason. Our system supplements his plan by a judicious use of the memory.

The use we make of the memory is very different, however, from the way the memory is used in most of the music systems now before the public. They load the memory with a crushing burden of undigested matter. We use it to retain what has already been grasped by the reason.

To sum up: we assume three stages in the process involved in learning the elements of music. In the first stage, the children learn by imitation; in the second, they analyze what they have learned and reason out new combinations from the context; in the third stage, the newly acquired knowledge is assimilated and rendered automatic, the assimilation being based on memory through association and not secured by mere drill.

SYLLABUS FOR THE FOUR YEARS

Vocal

In the First Grade, we place the voices forward and high from E flat (first line) to F (fifth line), bringing out the head tones by

means of the syllables *Noo* and *No*. With English-speaking children, more time is needed to place the voices forward and high than is the case with children who speak one of the Latin languages, where the syllables themselves throw the voices into the head. If we fail to allow sufficient time for this preliminary placing, the voices will be flat and without resonance.

In the Second Grade, the voice is placed from E flat to G on all the vowel sounds. The voice is carried on a single syllable between high G and F flat.

In the third and fourth years, training is given in breath control, in direct attack of sounds on *Ah*, then on all the vowels, and in sustaining tones with crescendo and decrescendo.

Intonation

In the first year, we practice the Major scale by seconds up to the third above the tonic and down to the fifth below it, and prepare the tonic and dominant chords. There are ten songs with words and seventeen songs without words, all very simple and beautiful, by Mozart, Hayden, Brahms, and drawn from the finest of the ancient folk melodies.

In Intonation for the second year, we finish the study of the dominant chord, study the sub-dominant chord, and practice, in combination, the three chords already studied; also modulation into the dominant (*i.e.*, F sharp studied as an accidental); preparation of the Minor scale, and the Minor chord. Also the study of *thirds, fourths and fifths*, first as rhythmic scale exercises, then independently as intervals. There are twenty-one songs with words, forty-nine songs without words (written in numbers), and seventeen sung from the staff. There are also eight songs without words, to be dictated by the teacher, and written out by the children. These songs are all standards; they are by Mozart, Brahms, Beethoven and Schubert; but most of them are ancient carols and folk melodies.

Intonation in the third year will take in the study of the whole Minor scale; the intervals of *sixths and sevenths*; of Major and Minor *thirds*; of chromatics, and of modulation into the sub-dominant.

Intonation for the fourth year takes in the study of Major and Minor *sixths and sevenths*; modulation from the Major into the relative Minor, and into the tonic Minor; modulation from one

Major key to other related Major keys, and introduction to the Gregorian modes.

Rhythm

In Rhythm, we study, during the First Year, double and triple measures, one note to a beat; notes, rests and easy syncopations.

In the second year, double, triple and quadruple time with two notes to a beat; notes, rests and easy syncopations.

In the third and fourth years, double and triple measure with four notes to a beat; also $6/8$, $9/8$ and $12/8$ time; $2/3$, $3/2$ and $4/2$ time, and the elements of Gregorian phrasing.

In the second and third years, there are also included some rhythmic gymnastics, or rather steps, which are of use in getting control of the motor impulses and in acquiring a sense of rhythm.

Staff Notation

Reading notes from the staff begins in the second half of the first year with *Do* on the first line (key of E). After that two new positions are taken up each year until all the keys are known.

We use the C clef at the beginning to make the positions of *Do* on the staff. This gives the children a clear conception of the movable base of the Major scale and shows them how to find that base with certainty. The application of the principle later to the usual key signatures is very simple, and the latter can be memorized in a few minutes, as the keys that they represent are already familiar.

For each grade we publish a manual for the use of the teacher, and a set of charts for the children. The initial expense of this single book and single set of charts is all that is needed for many years to come. They are sold for as economical a price as it is possible to publish them, eliminating any profit either to the publisher or the authors.

In using the system, we recommend a twenty-minute period daily. Where this is not possible, a longer period twice a week is an adequate (though not an entirely satisfactory) substitute. Ninety to one hundred minutes a week is, in our opinion, necessary to the work. It is well for the grade teacher to be present at the lesson given by the music teacher and repeat certain parts of it, taking herself entire charge of rhythm and eye training.

A special course for teachers in the use of this system is given at the Sisters College Summer School, at the Catholic University, Washington. When the Diocese of Cleveland, for instance,

adopted our books, the music supervisors of the diocese were sent to Washington to receive the training and they, in turn, trained the teachers who were to do the actual work in the class-rooms.

In describing our system of school music, I have not desired to point out the faults of other publications except where it was necessary to show their inadequacy to meet the needs of our Catholic children, and the steps we have taken to remedy these defects in our own course.

It is hardly necessary to draw attention to the very determined efforts being made by the various non-Catholic publishers to have their text-books adopted in our Catholic schools. Their object is, of course, a commercial one, but this should not debar them in case their books can be brought up to our standard and conform to our Catholic ideals of education.

Unfortunately, not one of the existing music systems has, in our judgment, shown itself adequate. We, ourselves, spent several years in the attempt to adapt some of the existing systems to our purpose before branching out as radically as we have done.

Recently one of these publishers has added a supplement of Gregorian chant to the regular public school music course, in order to reach the Parochial schools, but the body of the work remains unchanged and is based on educational principles which we consider unsound and ineffectual, for reasons which I have already outlined.

Furthermore, most of these systems put books into the hands of the children from the beginning. The ensuing benefit is all on the side of the publishers. Children between six and nine years of age can learn to read music effectively only from a chart or blackboard. They need a concrete object common to all on which to focus their attention; they need to be guided by the teacher's pointer; they need the sense of leadership which is necessary to obtain united action and which is lost when each child begins to search the pages of his own book. I do not need to refer to the obvious disadvantage of the bad position which is induced by looking down at a book rather than up at a chart.

Not one of the existing systems gives consistent vocal training. The net result is apt to be an unintelligent and mechanical singing of rote songs, with loud, harsh voices. Our course contains exercises for the scientific formation of the tones of the child's voice.

Songs

In many systems of primary music it is usual to embody each new difficulty in a "song," a plan which is open to a number of objections, chief among which is the mediocre quality of music to which the children become accustomed, melodies made to order to illustrate a point, and which are half way between a song and an exercise. We prefer frankly to make use of an exercise where an exercise is needed and allow the songs, even if they be few in number, to possess real musical value. I cannot do better than quote, in this connection, Mr. Surette in his excellent paper on music for children in the *Atlantic Monthly* for March: "The process of learning to sing at sight has sometimes led far away from true aesthetics and has resulted in a certain debasing of taste through singing inferior music. Vocal exercises for sight reading are necessary and we can accept them as such for they do not evoke the aesthetic sense, but bad songs, taught to illustrate some point of technique, are unnecessary and inexcusable." "The prime object of musical education for children," continues Mr. Surette, "is so to develop their musical sensibility as to make them love and understand the best music," and to the question, "What is the best music?" he answers, "the compositions of the great masters," and remarks, "if you say that the great masters did not write music suitable for little children, I reply that such music . . . exists in profusion; that it is commonly known as 'folk song,' that it is the basis on which much of the greatest music of the world rests; and, finally, that it is the natural and indeed the inevitable means of approach to such nature."

It is from these folk songs that most of the melodies from the Catholic Educational Music Course have been drawn, supplemented by the works of the great masters such as Mozart, Beethoven, Schubert and Brahms, etc.

I have spoken at some length of music in its relation to general culture. I should like to have suggested, before closing, one or two thoughts in regard to the value of music in the teaching of religion, or, if I may put it so, in the assimilation of religious truths; but as the liturgy of the Church, from the earliest ages, has recognized the value of music in this connection, I need hardly add to the testimony of the Church's official prayer.

But the part that the schools can take in bringing about a great revival of the religious spirit, through an adequate teaching of

music, is less obvious, and I can do no better than quote, in this connection, the Venerable Archbishop of New Orleans, in his magnificent pastoral letter on the restoration of sacred music, in which he proposes, as the sole means to this reform in his own Archdiocese, the very plan I am laying before you today.

The Archbishop points out that "as far back as 1866 the second council at Baltimore proposed a measure which, had it been universally adopted at the time, would have put us in a position to carry out the Holy Father's wishes the very day they were issued." The sentence to which the Archbishop refers is this: "We consider it very desirable that the elements of Gregorian chant be taught and exercised in the Parochial schools," words which, as His Grace remarks, seem almost to forestall those of Pope Pius X, when he wrote: "Special efforts are to be made to restore the use of Gregorian chant *by the people*, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times." The Archbishop continues: "It has been demonstrated by practical experience that, if a uniform method be adopted for all the schools, and the study of music be begun with the first school year, our children, at the end of the primary grades (that is, at the age of ten or eleven years), will have their voices properly trained, and will be able to read at sight all music of ordinary difficulty. . . . In the schools where this system has been tried and tested, the result has been obtained, *not for a select number only but for all our children*. . . . During the grammar grades, it is then possible to master thoroughly, and even memorize, an entire repertoire of church music, the masses, vespers, psalms and hymns. . . . In this way we will have prepared in a few years an unending supply of available material for choirs; nor is this all, for, as the children of today become the congregation of tomorrow, we will have provided, not only choirs but that congregational singing so earnestly desired by the Holy Father. . . . Thus, in the Parochial schools lies the solution of the entire problem. It is the best, if not the only way, of reaching a permanent and effective reform." This is the opinion of the Archbishop of New Orleans.

The Archbishop of Cincinnati has recently come to the same conclusion and has made the teaching of music obligatory in all the grades of the Parochial schools in his Archdiocese. It is the beginning, let us hope, of a general awakening to the importance of this branch of study.

For the Holy See, in its plan for the restoration of sacred music, is not concerned merely for the few parishes that can afford to maintain paid choirs. It is concerned with the reform of the entire people, and for the restoration of the liturgical services of the Church, to the lines along which they were originally planned, which presupposes the cooperation of priest, choir *and people* in a single great act of worship.

Take such a simple matter as the responses at Mass. They represent the shout of the populace, answering the prayer of the priest; their whole meaning is lost when the people are silent. Again, take the Credo, in European centers of Catholic life, and in some parts of Canada, the great Act of Faith is sung by the entire congregation—young and old men, women and children, the shrill notes of the schoolboy blending with the cracked old voice of the push-cart vender. Yet I venture to say that in its very crudity there is a majesty in the Credo of the crowd which no trained choir can equal. The choir has its place, but the beauty of its finished art is heightened by contrast with the rude power of the populace.

Can we not lay the foundations in this generation for such reform of the Liturgical prayer of the Church? It is the plan, not only of Pope Pius X but of His Holiness, Pope Benedict XV. I will quote his own words, in closing, addressed to a group of people in this country who are working to bring about such a reform: "The Holy Father not only takes pleasure in pointing out in this praiseworthy propaganda an act of filial adhesion to His Supreme Authority, but He admires also this proof of a noble apostolate for the decorum of Divine worship, in order that the faithful may live the life of the sacred liturgy by experiencing, through the mysteries of religion, that sublime elevation towards God, which revives the faith and betters the practice of the whole Christian life."

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ABOUT BOOKS

“May blessings be upon the head of Cadmus, the Phoenicians, or whoever it was that invented books.”—*Carlyle*.

Have you ever thought seriously of the value of books, of how hard it would be to do without them? Without means of communication other than spoken words the world would yet be in comparative darkness; for each person's knowledge would be limited to his own experience and that of people he met personally. Without written records of some kind each generation would be a world in itself; everything would be to learn over time after time; and at about the same point of enlightenment death would cut off further advancement.

But as it is, we begin where our fathers leave off. By the records left, the nations of by-gone ages laid the foundation of our civilization. By studying their histories we were enabled to avoid their mistakes and profit by their discoveries. Channing said: “Books are the true levelers. They give to all who faithfully use them, the society, the spiritual presence of the best and greatest of our race.”

Religion itself, the backbone of the world, owes much to books—records in some form were essential that the beautiful story of the Creation might descend to us. How true are these words of Kingsley: “Except a living man there is nothing more wonderful than a book!—a message to us from the dead—from human souls whom we never saw, who lived, perhaps thousands of miles away; and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, comfort us, open their hearts to us as brothers.”

The evolution of books is very interesting. As you know they were not always in their present form. Probably the first books, using the word in the broad sense of publication, were the stone pillars on which Seth's children inscribed the records of their astronomical discoveries and inventions. One of these pillars was still standing during the life of Josephus, earlier than 100 A. D. Astronomy was a favorite study of early times, and much of the records of that period pertain to the heavenly bodies. Religious ceremonies were faithfully chronicled on stone pillars. Porphyry speaks of some of these found in Crete.

During the fifth century the Alexandrine codices appeared, and

marked an important step in the evolution of the book. These manuscripts, now in the British Museum, are in characters that resemble our modern capitals—large, round and of uniform size.

In Boeotia, Attica, were found important writings of the Greek poet Hesiod, written on tablets of lead. Stone, also, was used in tablet form—notably for the writing of "The Ten Commandments."

The use of wood as writing material was the next important step. It was soon discovered that a wood surface could be waxed; and writing by indentation (a kind of bas-relief) became popular because it was the easiest method yet discovered and because it made possible the correction of errors.

Then came the liber books. *Liber* is a Latin word meaning the inner bark of trees. Papyrus, made from certain grasses, was introduced by the Egyptians and was the best book material for a long time. The Romans discovered a method of erasing characters from papyrus; and under the pretense of interest in Egyptian religion induced the Egyptians to send them their sacred books for which the best grade of papyrus was always reserved. The Romans then cleaned the papyrus and used it for their own purposes.

The facility with which papyrus could be rolled was a salient feature. Much writing could now be condensed into small compass. The word volume came into use. Several sheets were fastened to a round stick and rolled around it. Often each end of the stick was ornamented with a ball of ivory or gold, called an umbilicus.

In the eighth century the Arabs introduced paper made of cotton, and this gradually displaced the Egyptian papyrus. Also the form of books evolved to a flat shape, reaching a resemblance to their present convenient binding under the directions of Attalus, king of Pergamus, in 887.

And the volume of the present day, so simple in appearance, represents an amount and variety of work that is astonishing, to say the least. In a large publishing house where books are produced with up-to-date finish, a volume containing colored illustrations goes through thirty-five or forty distinct steps before it emerges ready for the library; and some of these processes are repeated several times. Literature owes much to science, a debt she amply repays by furnishing a vehicle for scientific expression.

One of the most interesting appliances in modern book printing is the monotype. It resembles a typewriter but works on the perforation principle. The operator of this machine copies the manuscript to be printed, and the result is a ribbon of paper resembling a roll of music for a pianola. This perforated ribbon is rolled over the type mould just as the spools of a pianola work; and the type are cast through the perforations. Just think for a moment of the hand labor which printing machinery saves; it forms the letters into words and arranges the words into lines. The plates of type are linked by a roller; then the first proof, called the galley proof, is made.

When the manuscript is entirely printed, one copy of the galley proof is kept by the editor, one sent to the illustrator and two to the author. The author returns one of these with his final corrections. The illustrator, if he knows his business, studies the copy sent him, so that his work may agree with the text. Often these artists are forced to spend much time and labor to meet the requirements. The illustrator of Stevenson's "Kidnapped" had to have a picture of a merchant brig of the year 1750, and he searched a long time before getting it in the Essex Museum, of Salem, Mass.

Careless illustrators put a book in a ridiculous light; sometimes the story describes things that happened in daytime and the accompanying picture shows a full moon smiling down on the scene.

The book is not printed from these first type-forms; they are pressed by machinery against wax-covered slabs of lead. These wax forms are covered with graphite to fit them for electrodeposition; wax is not a conductor of electricity. The metal type is remelted and used in like manner for other books.

The wax forms are suspended for a few hours in an electrified solution and emerge covered with a red coating. The plates are now freed from the wax by application of boiling water and we have left the hollow copper type. To give them sufficient strength they are filled in with lead and the plate is given a strong metal back. From these plates, so elaborately made, the text of the book is printed. The illustrations are, in themselves, another story.

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MENTAL GROWTH

It is an unfortunate circumstance that modern psychology and education have failed to develop strictly technical vocabularies, and that they have instead employed popular terms of vague and indefinite meaning to designate strictly scientific concepts. The terms "growth" and "development" illustrate the difficulties which this procedure entails. In popular usage "growth" and "development" are frequently employed as synonymous terms whereas the organic processes which these terms designate are quite distinct from each other and are at times separable.

The term "growth" indicates increase in quantity. Thus we may speak of "growth in knowledge," the "growth of conviction," a "growing boy," a "growing crop," a "growing delta," or a "growing trade." It is true that the term is not infrequently used to designate certain qualitative changes which were better referred to under the term "development."

Changes from simplicity to complexity, from homogeneity to heterogeneity, from latency to epiphany are properly spoken of as developmental changes. The architect develops his plans; the photographer develops his negative; a complex trade may develop from the sale of a single commodity. Development as a vital process sums up in itself these various concepts. As the seed unfolds into the plant there is manifested a change from the simple to the complex, from the homogeneous to the heterogeneous, and what was latent in the seed is explicit in the plant. It is well, therefore, in biology, in psychology and in education to employ the term "growth" to designate increase in quantity and to reserve the term "development" for the designation of these qualitative changes.

Increase in quantity is the central thought conveyed by the term "growth," but the term when applied to a vital process means much more than this. We may, in fact, distinguish several types of growth which differ markedly

from one another while each one of them involves increase in quantity. The term may be applied to a building in the course of construction, to a forming crystal, to a young organism, and to the mind, but these several processes while resembling one another in the resulting increase in quantity exhibit striking differences in other respects.

In a certain sense, a building in course of construction may be rightly said to grow. Its volume increases in an arithmetical ratio as stone is laid upon stone or brick upon brick in its walls. The process consists of a mere aggregation of completed elements. Symmetry and function are attained only in the completed structure. This mode of growth results from the play of forces which remain external to the growing object.

The crystal may also be said to grow. During its formation it exhibits a progressive increase in volume. This increase, however, is something more than the mere aggregation of completed parts. The process of growth in the crystal consists in the laying down of layer after layer of a homogeneous substance on the growing surfaces. This process is more accurately described as accretion than as aggregation. The growing crystal tends to remain symmetrical and functional throughout the entire process of growth. It is growth without a trace of development. The difference between the large and the small crystals of the same substance is purely quantitative. It should be further noted that the process of growth in the crystal results from the play of internal forces and proceeds in a geometrical ratio. The disadvantage of using the same term to designate processes that differ in so many essential respects as that exhibited by the building and the crystal is obvious, and the difficulty is still further increased by the use of the term to designate a vital process which differs radically from the two processes just noted.

Living organisms that increase in volume are said to grow, but the growth is not by aggregation of completed parts as in the building, nor yet by accretion as in the crystal but by intussusception. The materials used in this growth are heterogeneous. A homogeneous food supply which is demanded by the crystal would not suffice

for the growing organism. Moreover, unlike the crystal, once more the growing organism may, and usually does, exhibit simultaneously a progressive development.

When the term "growth" is imported into the realm of mind it evidently must be applied analogically since mental content is necessarily devoid of volume, but which of the three meanings of the term as applied to physical processes should be carried over into the mental world? If the term is to have any value in psychology it must convey a definite meaning and the first step in determining this meaning must be the ascertaining of the process in the physical world that is strictly analogous to the mental process. Naturally organic growth will be the first to challenge attention, not only as supplying apt analogies to mental processes but as furnishing real homologies, since both the mind and the living organism exhibit vital processes that are subject to the general laws of life.

A consideration of the likenesses and differences exhibited by these several processes of growth will not only aid in securing a correct use of terms, but it can scarcely fail to prove illuminating to the teacher whose duty consists in large measure in ministering to the processes of growth and development as they occur in the physical and mental life of the children committed to his care.

The growth of living beings resembles that of crystals in at least five important respects, in all of which both the crystal and the growing organism differ from the type of growth exhibited by a building in course of construction.

1. In the living being and in the crystal the process of growth is governed by internal forces, whereas in the growing building the process is controlled wholly by external forces applied from without by the builders.

2. In the growing organism and in the growing crystal all the materials involved in the growth become functional as soon as they are incorporated into the growing structure, whereas in the growing building the incorporated materials never function actively in the process of growth and all other function is suspended until the growth is completed.

3. The growth of the crystal and the growth of the

organism proceed in a geometrical ratio, whereas the growth of the building proceeds in an arithmetical ratio.

4. In the crystal and in the growing organism symmetry is preserved throughout the process, whereas in the building symmetry is attained only in the completed structure.

5. Finally, the form of the growing building is determined wholly by an external cause, *e.g.*, the mind of the architect, whereas the form of the crystal and the form of the living organism are determined from within.

But while there may thus be traced a five-fold resemblance between growing crystals and growing organisms, there may also be found many striking differences between these two processes of growth. The following four characteristic differences are noteworthy:

1. The crystal grows by accretion, whereas the living organism grows by intussusception.

2. The growth of the crystal is homogeneous throughout, whereas the growth of the living organism presents a series of developmental phases in which things latent in each previous phase are developed in a subsequent phase.

3. The material used by the growing crystal is homogeneous, whereas the food of the living being varies within certain limits.

4. The parts of the crystal are homogeneous and remain so throughout the entire process of growth, whereas the parts of the living being are heterogeneous and become increasingly so throughout the process of growth.

Now, it may be observed that mental growth in all its phases exhibits a striking resemblance to the process of organic growth. This is probably due to the fact that both processes are vital and that they are in consequence both governed by the same fundamental laws. In spite

FOUR TYPES OF GROWTH

Elements	Building	Crystal	Organism	Mind
Source of food	Environment	Environment	Environment	Environment
Source of energy	Environment	Internal	Internal	Internal
Incorporated food	Inert	Functional	Functional	Functional
Ratio of growth	Arithmetical	Geometrical	Geometrical	Geometrical
Character of food	Heterogeneous	Homogeneous	Heterogeneous	Heterogeneous
Parts of structure	Heterogeneous	Homogeneous	Heterogeneous	Heterogeneous
Nature of process	Aggregation	Accretion	Intussusception	Intussusception
Form determination	External	Internal	Internal	Internal
Symmetrical	Completed	Throughout	Throughout	Throughout
Form modified by	Environment	Environment	Environment	Environment
Successive stages	Indeterminate	Uniform	Developmental	Developmental

of this fact, however, the processes of organic growth and of mental growth are analogous rather than homologous.

Some of the more striking likenesses and differences observable among these four types of growth are set forth in the table on the preceding page.

Naturally the food that ministers to growth in all forms is derived from the environment. This is a corollary of the doctrine of the persistence of matter. The production of an increase of matter, however slight, would call for creative activity. Similarly, the ultimate source of all the energy exhibited in the various types of growth must be sought in the environment. This is a corollary of the doctrine of the conservation of energy. The appearance in a growing structure of energy in however minute quantity that is not derived from environment would be as great a miracle as the sudden appearance of matter that was not previously in existence in some other form. In the table above, the energy exhibited in the growing building is indicated as coming from the environment, whereas an internal source is assigned to the energy exhibited in the remaining three types. This, of course, merely means that the energy of these latter types is taken into the organism in latent form and released within the organism itself. The immediate, not the ultimate, source of the energy exhibited is internal. The important thing to note is that the energy required to further the process of growth is resident in the previously incorporated foodstuff. As a consequence of this, increased growth means increased rate of growth or increased tendency to growth, whereas in those forms of growth where the immediate source of energy must be sought in the environment, increased growth does not imply increased rate of growth nor increased tendency to grow. This consideration should have great weight with us in our attempts to secure the most advantageous form of mental growth in the children who are being educated.

Growth in all its forms is subject to modification by environmental influences. While the axis of symmetry in the growing crystal is determined by the nature of the substance, nevertheless environmental forces may prevent

normal growth on one or more facets, thus leaving the stone devoid of external symmetry which, however, the lapidary may restore by cutting off the excessive growths.

The modifications induced in living beings by environmental influences are everywhere discernible. By destroying certain members of the species and allowing the remaining or selected members to perpetuate their characteristic variations, environment modifies the race of plant or animal. By artificial selection the florist, the horticulturist and the breeder modify the forms of plants or animals in which they are interested. Environment modifies the individual no less than the race. Sunshine, moisture, soil, climate and prevailing winds modify forms of plant life and in a sense limit their growth. In like manner the quality and quantity of food, occupation and various other environmental influences modify the forms of animal life.

Environment exerts a more potent influence on the growing mind and heart of man than it does on the growing crystal or the growing organism, and in this observable facts are in harmony with current theory. Not only is "the adjustment of internal to external relations" characteristic of all human beings, but we should not be far from the truth were we to assume that the place of any being in the scale of life is determined by the degree in which it possesses the quality of plasticity or the power of internal adjustment to external environments. This would lead us to expect that mental life in its growth would be more deeply influenced by environmental conditions than in any other form of growth. In fact, the educative process consists mainly in so directing environmental influences that they may produce advantageous modifications of the individual and thus adjust him effectively to a given environment.

No matter how profoundly environment may modify the growth of the living being it is not within its competency to determine the type or form of a living being. The tree may be modified by a trade wind and be twisted and dwarfed by it, but the influence which causes one seed to unfold into an oak tree and another into a rose is not resident in the environment. In like manner each human

soul contains within itself that which gives the stamp of individuality. Environment may prevent the individual from fully or adequately realizing the beauty or power of this inborn form or it may provide conditions which will render a reasonably full realization of the inward gift an actuality, but its effect throughout can never exceed that of a modification of the realization sought by the inward impulse.

Physical environment may, and often does, modify the conscious life of man profoundly. A race that has dwelt for any considerable time in the mountains exhibits mental and moral characteristics which differ markedly from those of a kindred race that has dwelt for an equal length of time on the plain. The dwellers of the frigid North differ in many ways from the children of the South. The denizens of the land of perpetual fog are easily distinguishable from the inhabitants of sunny climes, but it is in the human environment of man that we must seek for the most potent modifying influences. No man may hope to lift himself far above the social group into which he was born and in which he lives and moves. This truth has been recognized in every race and clime and it has been coined into the adages of many peoples. Such sayings as "Similes cum similibus facilime congregantur," "Birds of a feather flock together," etc., do not express the causal relationship. The process, however, is not merely selective; it is dynamic. "Evil companionship corrupts good manners," and the stimulating companionship of noble men and women can scarcely fail to bring out the best that is in any individual.

The individual who would realize to the fullest extent the highest potentialities of his own life, must seek the most favorable environment, physical and social, and he must strive to lift up the social group in which he moves. Whether we wish it or not, we are by divine decree our brother's keeper. A railroad may open its lines through an unpopulated country, but if it is to succeed it must encourage immigration and build up the prosperity of the communities which it serves. It is a short-sighted business policy for any individual or firm to seek to monop-

olize all the profits in the trade. The law governing moral and intellectual development is not dissimilar. In laboring for the betterment of our fellowman, economically, physically, morally and spiritually, we are at the same time laboring most effectually for our own highest good.

The individual who, from birth would be cut off from all intercourse with his fellowmen, even if he could support life, would realize but little of the potentiality of his own being. The hermit brought with him to the desert rich treasures from the common human store house. Otherwise his life would have been comparatively worthless. It is, in fact, easy to discern the profound and many-sided influences of environment on the growing life of our children and youths. But all this should not blind us to the fact that the determining cause of character is not in environment, but in the depth of the individual soul. No influence, not even that of Divine Grace, is permitted to violate the sanctuary of life and alter the inward stamp given to the individual soul. The multitude who fed on the miraculous loaves and fishes followed Jesus to the other side of the lake and when He told them of the Bread from heaven on which they must feed if they would be saved, they could not believe Him and they went away and walked no more with Him. The Master summed up the case completely when He said "Amen, Amen, I say unto you, you cannot come unto Me unless it be given to you by My Father, Who is in heaven." Cardinal Newman reminds us of this same awful responsibility that rests upon the individual when he says that "Christ Who died for all yet shall not save all." Even the angels were obliged to make the choice on which their eternal destiny rested.

It is the business of education to provide, as far as may be, an environment which will permit of the fullest realization of each individual life. It may readily prevent this realization; it never can transcend it. Those teachers who fail to recognize the fact that their function is to minister to the processes of growth and development in the mind of the child, proceed with their work after the manner of architects and builders. They delve in the

mines of truth and make their bricks of knowledge with which they proceed to build up stores of information in the minds of the pupils. In this procedure the intelligence of the pupil is used to recognize the several parcels of knowledge, to attach to each of them an appropriate label, and to store them away in the memory in accordance with any system that will enable him to find them whenever a future need arises.

The energy expended in building up this accumulation of knowledge proceeds rather from the mind of the teacher than from that of the pupil. The accumulation itself is a mere memory load. It lacks vital structure, resembling the structure of a building rather than that of a growing organism. Under these conditions the individual truths do not become functional in the mind of the pupil either in their mutual relationships or with reference to past or future mental growths. On the contrary, just as each brick placed in the wall renders the placing of subsequent bricks more difficult, so each parcel of knowledge that is stored away in the mind without having been lifted into its life renders it more difficult to place all subsequent parcels of knowledge. Memory, of course, like other faculties, grows in power with exercise, but there are few who would deny that the memorizing of the one hundredth unrelated fact is more difficult than the memorizing of the first.

Among the teacher's functions must be counted that of selecting appropriate mental food for the child mind and that of presenting this food in a form which will render its assimilation by the mind of the child profitable. An apt illustration of the results to be expected where the teacher fails to perform these functions adequately is given by Dr. McMurray.¹ "At six the child is morally immature; at fifteen, perhaps, the die has been stamped; this youthful wilderness must be crossed. We can't turn back. There is no other way of reaching the promised land. But there are rebellions and haltings and disorderly scenes.

"This is a tortuous road. Isn't there a quicker and an

¹Charles A. McMurray, *Elements of General Methods*, New York, 1908, p. 35.

easier way? The most speedily constructed road across this region is a short treatise on morals for teacher and pupil. In this way it is possible to have all the virtues and faults tabulated, labeled, and transferred in brief space to the minds of the children (if the discipline is rigorous enough). Swallow a catechism, reduced to a verbal memory product. Pack away the essence of morals in a few general laws and rules, and have the children learn them. Some day they may understand. What astounding faith in memory cram and dry forms! We can pave such a road through the fields of moral science, but when a child has traversed it, is he a whit the better? No such paved road is good for anything. It isn't even comfortable. It has been tried dozens of times in much less important fields of knowledge than morals. . . . To begin with abstract moral teaching, or to put faith in it, is to misunderstand children. In morals, as in other forms of knowledge, children are overwhelmingly interested in personal and individual examples, things which have form, color, action. The attempt to sum up the important truths of the subject and present them as abstractions to children is almost certain to be a failure. It has been demonstrated again and again, even in high schools, that botany, chemistry, physics and zoology cannot be taught by such brief scientific compendia of rules and principles."

A generation or two ago many branches of knowledge were taught in this way. There were catechisms of history, of grammar and of arithmetic. Even at the present hour there exist in our midst schools in which geography is still taught in this manner, and in which language study consists in memorizing the rules of grammar, and long lists of unfamiliar words, schools in which the children are required to learn by rote the rule in arithmetic before working the examples.

All such procedures result in dead accumulations instead of living growth. These accumulations tend to paralyze the mind of the child and to render it a mere receptacle for words and dead formulae. All originality and initiative disappear, and the child, having dwelt in

such a school during the years required by law, leaves it without enduring interest in any subject taught within its walls.

Psychology and pedagogy demand a return to the method of teaching which was employed by the Master, who so frequently spoke of the truths which He came into the world to impart to the children of men, but which He refused to announce to those who were not ready to assimilate them and render them functional in their lives and conduct.

The temptation of the teacher to ignore the fact that the temple of life and mind can be built by none other than by the inward dweller is so persistent that it may be well, even at the risk of repetition, to examine a little more closely the meaning of the law of growth by intussusception which is the only law under which the mind and the heart of the child can grow.

Successive additions of the same quantity constitute an arithmetical ratio; successive multiplications by the same quantity constitute a geometrical ratio. Simple interest is an illustration of the former, compound interest is an illustration of the latter. The smith who receives 2 cents for each of the thirty-two nails with which he fastens the shoes on a horse is paid 64 cents for his work; but were he paid in a geometrical ratio, receiving 1 mill for the first nail, 2 mills for the second, 4 for the third, etc., the shoeing of one horse would make him a millionaire.

In all growths in which the energy expended is derived immediately from the environment, the ratio of growth is arithmetical. The growth increments contribute in no way to the production of subsequent growths, while they do, for the most part, constitute an impediment to further growth which makes an ever-increasing demand on the external and unaugmented force causing the growth. The converse of this is true of the crystal. The energy expended in the growth is at least partially resident in the crystal itself; hence as its surfaces are enlarged the ratio of its growth increases; each molecule that is added

to the growing surface of the crystal helps to secure the addition of all subsequent molecules.

In all organic growth, as in the growth of crystals, the energy expended is released within the growing structure, hence each molecule that is added to the living tissue remains an active agent thereafter in the incorporation of all subsequent molecules. In this type of growth beginnings may be infinitesimal but the small beginnings are more than compensated for by the fact that growth proceeds in a geometrical ratio. If this truth is clearly realized by the teacher it will make him patient with the slowness of the process in the early days of mental growth, and it should lead him into an understanding of the fact that the adaptability of the truth which he presents to the mind of the child is of much greater consequence than the quantity of truth which the child assimilates. The ultimate potency of this inward principle of growth where environmental conditions permit is so great that it should remove from the teacher all solicitude concerning the quantity of the truth assimilated by the pupil.

A striking example of this truth may be found in the growing tendency of the micro-coccus. This bacterium is a spherule of living matter whose diameter is not more than one micro-millimeter or the one twenty-five-thousandth part of an inch. It would therefore take twenty-five thousand micro-cocci placed side by side to measure one inch. If the micro-cocci be reduced to the form of cubes 29,841,492,047,361 micro-cocci would fit in the space of one cubic inch. 1,000,000 micro-cocci rolled into one would make a barely visible speck one-tenth of a millimeter in diameter, and it would require 459,490 of these specks or 456,490,000,000 micro-cocci to equal in size an ordinary French pea five millimeters in diameter. Or if it be preferred to view the matter in another way, the volume of a micro-cocci is to a pea as a pea is to a sphere eighty feet, six inches in diameter, or it would take as many micro-cocci rolled into one to equal a pea in bulk as there are peas in 223,093 bushels of peas.

It will be conceded that a single micro-coccus is, in truth, a small beginning, but under favorable environ-

mental conditions the micro-coccus will grow to double its size, and divide into two by simple fission in the course of one hour. At the end of the second hour there would be four micro-cocci and at the end of the sixth hour, sixty-four. This is still admittedly a small quantity, but the increase is relatively great and that is the all-important consideration, for at the end of twenty-four hours the number of bacteria produced would reach 16,275,216, and at the end of the forty-eighth hour 279,476,384,710,656, or a little over nine cubic inches. In three days the growing volume of bacteria would have reached the enormous proportions of nine cubic feet; in four days, the mass would measure 17,000,000 cubic miles and before the end of the sixth day it would have exceeded that of the entire earth. Of course, this growth is never realized and from the nature of the case it never can be realized, but the failure of realization is due, not to the inward force which lies back of all vital growth, but to the failure of suitable environmental conditions. This tendency to grow in a geometrical ratio is inherent in everything that lives. In physical life it would incorporate all the suitable food material in the world. The only limitations recognized are the impassable barriers of physical environment; and what is true in this respect of living things in general is preeminently true of the mind. By its very constitution it seeks to incorporate into itself all the truth, all the beauty and all the goodness of the world and with an ever growing hunger it remains dissatisfied until it is immersed in the infinite. "Thou hast made our hearts for Thee, O Lord, and they cannot rest until they rest in Thee."

The mind that is not unduly burdened with memory loads and that has learned to assimilate whatever it takes into itself within reasonable time grows in strength, in agility and in joy from day to day. Each advance made by such a mind opens out wider horizons and brings new truths to view. However slow the process of mental growth may seem in its initial stages the final results are incalculably greater when measured even by quantitative standards than those which could be obtained by any

process of accumulating and memorizing digests of unrelated truths.

The nature of the child mind and not the dicta of curriculum makers nor the whims and theories of teachers should determine the type of growth to which the educative process must minister. In this matter the conditions obtaining in the fields of knowledge give the teacher no choice. Present social and economic conditions render power and plasticity in the pupil more necessary than accumulations of knowledge, and the manifold applications of science to the ordinary affairs of life demand a wider range than can well be imparted by any method of mere accumulation. Objective methods in the laboratories of science, and in the great laboratories of the commercial and industrial world have so enlarged the domain of human knowledge that only those whose minds have been helped to grow along natural lines can ever hope to maintain a position on the growing surface of human knowledge.

In our day of extreme specialization each worker can hope to produce in only one very small subdivision of human knowledge, but if he is to build well even here his mind must have received a many-sided development. All avenues of truth must be open to him so that the work of countless other groups of investigators may have its bearing and effect upon his own particular work. The higher the specialization, the greater is the need of a broad basis and of a broad sympathy in the varied fields of human knowledge and of human culture. The languages become necessary as tools and means of intercommunication. The fundamental concepts of science are necessary to give balance and poise to judgment. A diversified knowledge is needed to meet each new emergency that arises in a rapidly changing environment. The powers of observation need training along many lines. For those in the humbler walks of life as well as for productive scholars the horizon of truth has widened indefinitely.

The hopeless impossibility of obtaining the required results by any method which merely aims at accumulation of knowledge is compelling a change from didactic to

organic methods throughout the field of education. The equipment of knowledge necessary for success in the present struggle for existence is so vast that it can be obtained only under the laws of life which secure growth in a geometrical ratio. In spite, however, of the quantity of knowledge demanded for successful achievement under present social and economic conditions, it is far less important than the quality of the knowledge or the way in which the knowledge possessed is related to the mind. Knowledge that is merely memorized is retained in the form in which it was imparted except for the abrasion and decay which always appear in due course of time. When, on the other hand, the truth taken into the mind is assimilated it becomes a part of the mind itself and partakes of the life and vigor and growing impulse of the mind. The only limit set in nature for the growth of such a mind is the limit of the created universe itself. The most obvious deduction from this line of reasoning is that the quantity of truth given to the child in the beginning of the educative process is the supremely negligible factor. What difference, it may be asked, does it make whether we watch the growth resulting from a single bacterium or from a cubic yard of bacteria, since, if environmental conditions permitted it, even the single bacterium would have converted the whole earth into its own substance inside of a week.

In presenting a truth to a child the only thing that need concern the teacher is to see to it that the conditions surrounding the child's mental growth be such as to secure the assimilation of the truth. She may rest assured that however slow this process may seem in its initial stages the results in the course of time will meet even the most sanguine expectations.

THOMAS EDWARD SHIELDS.

LIFE'S ADOLESCENT PERIOD AND ITS OUTLOOK

The greatest thing in this world is a human life and the most important period in that life is when it is plastic, when it is in process of making. In dealing with things, a vessel in the making can be put aside and fashioned anew, but a human life is for eternity and faulty work can never be undone.

There is great encouragement today in the fact that childhood and youth are being studied as never before, in order that all the facts of life may be intelligently apprehended and that knowledge wisely applied.

A gifted writer tells of a visit to a great Canadian greenhouse where may be seen fifteen acres of flowers, chrysanthemums, roses, lilies, carnations, orchids. Skilled gardeners from England and Germany are busy with the exquisite flower. Children, watering, pruning and training that every bud may come to perfect unfolding. The laws of the plant world and the law of each individual flower are carefully studied and followed. Chrysanthemums grow in the sunlight, but only a few days before cutting can lillies of the valley be released from their darkened beds. All need cultivation, but not in the same way; some are massed while others stand alone. In like manner, success in the garden of human life depends upon similar knowledge and the application of that knowledge.

Beyond all question, the most critical period in human life is that of adolescence, from thirteen to twenty, when changes are taking place, physical, mental and spiritual, which amount almost to a rebirth. The adolescent boy or girl does not understand himself. It is a time of strain and stress and crisis. It is a period when life is at the flood. There is power, overwhelming power, but limited knowledge. Among the characteristics of this period is over sensitiveness, especially with boys, who will easily construe any criticism or ridicule as a desire to get rid of their presence.

Often also it is a time of awakening ambition. Day dreams are the order of the day, Almighty appeal is made by the heroic.

Again there is unusual mental activity, few questions are too profound for youth to tackle as shown by the themes so often chosen by high-school pupils for orations and essays.

Furthermore, it is a time of deeper emotional activity. The feelings are in the foreground, storm and stress often sweep the soul. Peculiar to this age are the sudden and definite awakenings. These may be social, moral, vocational or religious. A large percentage of conversions and additions to the church occur between fourteen and seventeen.

This period is also a time of doubt and uncertainty. The child who without question accepted what the teacher said, now questions everything and demands authority for every statement. By some mistaken parents and teachers this is considered a bad omen, whereas it ought to be welcomed as an evidence of awakening powers.

The age of adolescence has been called the lonely age because young people are so often misunderstood by parents and teachers and even by themselves.

This explains in part, why they are so often secretive towards those older, finding their boon companions among those of their own age. At no time in life does a word of encouragement mean so much or a word of censure leave such a scar.

At this period also comes the awakening of the social instincts. Now society begins to fascinate and friends are chosen not so much for real worth as for clothes, position and for attractive features. The longing for companionship is God-given and must be wisely fostered or the youth will enter maturity a recluse or self-occupied. In boys, this is the age of the gang and if the personnel of the gang is of the right sort it may be a lasting blessing, but if of the wrong kind it may mean irreparable harm.

This is the time when the affectional side of life comes into prominence, hero worship, and the tender passion. The object of admiration is usually some one outside the home, often a favorite teacher who understands the heart of a boy or girl.

The adolescent age—what measureless possibilities—what potential perils! What a time of upheaval and of readjustment! A leader in boys' work compares it to a trip by the gorge route below the falls of Niagara. The sudden tremendous fall plunges the troubled waters into miles of apparently endless turmoil; then for a little it slides smooth and green; as if it had at last found quiet again; and then suddenly springing up from the depths, it swirls and twists and eddies and then disappears again beneath the swift mysterious strain. So with a boy's soul. The stream

of his inner life, which had its beginning far back among the hills of childhood and has been swelled by the contributing influences of inheritance, environment and training, is suddenly plunged over the precipice of puberty into years of agitated turmoil; now stirred to its very depths by passions never felt before; now swept away by the deep strong set of new emotions; now there rise suddenly to the surface ideas and ambitions and impulses that had hitherto been hidden in the depths of his nature, unsuspected by himself, his family or his friends, and only after years of such agitation does his life settle into steady strong maturity and flow on through young manhood to the great river of life and down to the eternal sea. It means everything to a boy or girl passing through this period of crisis to have the fellowship and sympathy of one who understands.

A prominent writer tells of being a guest in the home of a busy physician and noted the peculiarly close and tender relation between the father and son, a boy about ten years of age. When comment was made upon it the father said with moist eyes, "We are very close to each other. I know there is a time coming in his life when he will need a father as he has never needed him before, and when that time comes I mean to be ready. I am trying to keep his life so close to mine that nothing shall ever come between us."

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ELEMENTA LATINA

SUGGESTIONS TO TEACHERS OF FIRST YEAR LATIN

Non multa, sed multum

The first year of the Latin course in our high schools or in the high school departments of our colleges is considered by expert teachers not only the most important but also the most difficult. The most important, because the foundation of Latin scholarship must then be laid, and unless the student be thoroughly equipped with the elementary knowledge he is wholly unprepared to pursue the study of syntax with facility and advantage, fails to appreciate the Latin authors, soon wearies of the study of Latin, and finally gives up in despair. The foundation being too weak, the superstructure inevitably collapses. From daily experience educators can testify to this in thousands of recurring cases. But the first year of Latin is also the most difficult of the entire course, and that more for the teacher than for the pupil. It is an undeniable fact that a large percentage of our boys fail to master the rudiments of Latin, not because they are too dull or very lazy, but because we teachers fail to properly inculcate the elements of Latin at the earliest stages of the study. As a result of our inadequate method, the teachers in the higher classes of our secondary schools have good cause to complain of the lack of thorough fundamental training of those in their charge, training which they should and could have received in the first year, had their teaching been what it ought to have been.¹

It may interest those engaged in teaching to have a few words on this topic from one who for almost twenty years has been employed on this interesting though laborious task of laying the foundation

¹ The writer takes pleasure in mentioning the following publications, from the careful perusal of which, at the beginning of his pedagogical career, he has derived no small advantage:

Dr. P. Dettweiler, Didaktik und Methodik der einzelnen Lehrfächer (Lateinisch), in volume 3 of "Handbuch der Erziehungs- und Unterrichtslehre für höhere Schulen. Munich, 1898.

J. Lattmann, Zur Methodik des grammatischen Unterrichts. Göttingen, 1866.

Waldeck, Praktische Anleitung zum Unterricht in der lat. Gram. Halle, 1892.

of Latin scholarship at this early yet crucial stage, and whose efforts have not been altogether without satisfactory results. The writer does not pretend to have the ideal method for this department of the classics, nor does he pose as an oracle in the branch of study. But his many years of experience, acquired in the course of painstaking and methodical work, encourage him to address himself to those of his colleagues who are still beginners in the art of teaching. In a word, the writer wishes to show how it *may* be done, not how it *should* be done.

Above all let the young teacher of Latin never lose sight of the purpose of Latin study during the first year of our college preparatory course: *the thorough mastery of the declensions and conjugations*. All other things are of secondary importance, though a few syntactical rules will necessarily have to be imparted, for without them connected reading is impossible, but if properly inculcated ought not to be too difficult of comprehension. If the pupil has thoroughly assimilated these comparatively few essentials, his work has been a credit to himself and his teacher.

At the outset let it be said, apropos of the essential matter just outlined, that it is a waste of time to burden the mind of the young student with material he never or seldom encounters in the authors to be read in the higher classes. All useless ballast, such as rare forms, exceptions, finesses, etc., should, therefore, be ignored.

Another matter: Bear in mind that you have before you pupils to whom English is the natural means of expression and comprehension and that all similarity of forms and constructions will be more readily understood if pointed out, and that all idiomatic differences of this kind will be brought into bolder relief by reason of the contrast. In the course of this paper this point will be amply illustrated by practical applications.

The very first lessons will be most satisfactory without any book at all, except for purposes of review. The teacher may select a few Latin names of familiar objects, preferably nouns of the first declension, such as *schola, porta, fenestra, tabula, sella, creta*, together with such other simple words as *in, est, sunt*, write them on the blackboard and pronounce them clearly and correctly. Then, after the boys have individually and in concert read the above words, they may go one step farther and carry on a simple conversation. It will be easy for the average boy to form, in

answer to suitable questions, sentences like the following: *In scholā est tabula. Mensa et sella et creta sunt in scholā.*

The ample use of the blackboard making a direct appeal to the eye is a most important factor for the initial stages. One of the first dissimilarities to strike the attention in this blackboard exercise is the fact that the Latin has no article. *Mensa* may be translated table, a table, or the table, according to the connection and the required sense. The teacher may then continue the above exercises choosing more words of the same declension, as *e. g.*, *Europa, Gallia, Germania, Italia, Britannia, terra*, having the boys form additional sentences.

Thus far we have spoken of one table, one seat, etc., only. Looking about us we notice more than one seat, more than one table, in other words, seats, tables. We now write on the blackboard in two opposite columns the singular and plural of some of the words already learned and alongside the corresponding Latin forms:

Singular		Plural	
table	mensa	tables	mensae
school	schola	schools	scholae
blackboard	tabula	blackboards	tabulae

The pupil will readily notice that where in English we add *s* to form the plural, *e* is added in Latin.

This practice of developing the forms on the blackboard is a most satisfactory means of imparting this primary knowledge. Make the pupils read the written words aloud and construct little sentences in school and at home in conformity with the given models. In pronouncing the Latin words the teacher will have to be most accurate especially with regard to orthoepy. The mastery of the latter plays an important part in the study of Latin, but as no absolute rule for determining the quantity of Latin vowels can be given, the pupil can become familiar with them only by observing the quantity as marked in his Latin books and by hearing them *pronounced* correctly, *i.e.*, long vowels *long*, short vowels *short*. Hence it is of the utmost importance for the teacher to *pronounce* every word *clearly* and *correctly* as to its quantity and insist that the pupils repeat the words equally correctly from the very outset.

Having ascertained that the pupils thoroughly understand the formation of the plural, the study of the cases and case-endings is next in order. The meaning of the different cases is best conveyed by having recourse to the English language. The new high-school pupil should be expected to be able to give an account of all the cases in his mother tongue. This expectation, however, is by no means always fulfilled as shown by daily experience. It would be a fatal mistake to suppose that the boys coming from the grammar grades of our public or parochial schools know all they ought to know about their English grammar. Often it is amazing how little they know. Where the fault lies, others may determine. The deplorable fact remains that, while our grammar school graduates may be more or less proficient in this or that subject, a larger percentage of them are woefully deficient in the essentials of English grammar. One of the first and most important tasks of the teacher of the first year high school is, therefore, to review this part of the English grammar, as in the teaching of Latin, as has been said before, the native language must form the basis on which all explanations are to rest, and unless this fundamental lesson is thoroughly grasped the exercises in declension will develop into a distasteful and mechanical memorizing of mere forms. The pupil must first of all be able to satisfactorily account for the *Who?*, *Whose?*, etc., in the body of the sentence and have accustomed himself to analyze all sentences by answering these questions. Then he is asked to construct English sentences in which words are used in response to the question *Whose?* *Of Whom?* *Of What?* *Of Which?* as, *e.g.*, the gate of the school is large; the inhabitants of the country are good. Then the sentence is written on the board: *Britannia est terra Europae*, and let it be ascertained that the word *Europae*, according to the context of the sentence, can only answer the question *Whose?* or *Of What?* Rule: In answer to the question *Whose?* or *Of What?* *a* is changed to *ae* in Latin, and now follows a similar application to other Latin words already known. Appropriate verbs should be chosen to illustrate the use of the Dative, as, *I give*, *I obey*, etc., and the rule will at once become evident that in answer to the question *To Whom?* the Dative follows, *a* being changed into *ae*. In order to illustrate the accusative, the verb *habeo* may be best used. The farmer has money. *Agricola pecuniam habet*. The land has a forest. *Terra silvam habet*. The result here again

will be that in answer to the questions *Whom?* or *What?* *a* is changed into *am* in Latin.

In order to summarize and insure a more lasting impression, the endings thus found by way of induction are written upon the blackboard in tabular form, as follows:

Who? What?	-a
Whose? Of Whom? Of What?	-ae
To or for Whom?	-ae
Whom? What?	-am

That the pupils may readily recognize the cases, exercising, *i.e.*, thorough drilling with English sentences as indicated below can not be too strongly insisted upon; noting that the predicate verb is to be underscored and connected by an arc with all nouns not preceded by a preposition, *e.g.*,

The farmer loves his daughters.
Does the queen love the sailors?
 The farmer gives his daughters money.

The noun preceding the predicate verb, omitting for the moment consideration of special inversion, will always be the nominative or subject. The arc-connected nouns after the predicate verb are its complements. One will be the direct object, the other a hidden dative, or indirect object. To make sure which is which, the pupils must transpose, *e.g.*,

The farmer gives his daughters money.
 The farmer gives money (to) his daughters.

On transposing, it becomes necessary to insert *to* or *for* before the second noun, and the Hidden Dative is at once revealed.

Little time should be given to the *Vocative*, as it is rarely used, except with names of persons. Indicate that it comes from *voco*, I call, and that it is the case in which a person addressed is called by name. It is mostly like the Nominative.

By adding the phrase *in terra* (*in schola*, *in Italia*) which has already become familiar in previous lessons the Ablative can be satisfactorily illustrated.

Extempore exercises on the words declined should be practiced as far as possible. The vocabularies should be memorized and constantly reviewed. At home let the boys make up short original sentences containing the various cases.

Since it is the *endings* of inflected words which give varied meanings to the stem, *thorough familiarity* with the endings is indispensable. Now we may proceed, similarly as with the Singular, to develop the Plural endings, according to formation and meaning, with simple sentences, these to be invariably written on the blackboard. In the meantime the pupil's vocabulary will have improved so that sentences can be formed like: *Gallia est patria Belgarum; agricolis filiae sunt; schola mensas habet*, etc.

The result of these first lessons, therefore, is the development of the numbers and cases of the first declension with the active cooperation of the pupils reinforced by a vocabulary compiled from objects familiar to them. It is safe to say that in consequence the pupil has added something to his store of knowledge and that his conception of language has come to him from a new angle. He is prepared to compare and differentiate nouns of the same endings, for instance, *scholae*, which may be Gen. or Dat. Sing. or Nom. or Voc. Pl.

If the first lessons are imparted in this or a similar manner, the teacher can rely upon the interested participation of his pupils and he will note with keen delight the ease and confidence with which they enter into these little processes of reasoning.

If in this manner an intelligent use of the forms of declension and their significance is assured, to which exercise a few more hours may be devoted in the course of which the text-book may also be consulted, the study of the *Adjective* will be next in order. At first it will suffice to emphasize the agreement of noun and adjective in point of case and number, as, *mensae magnae, terra est rotunda*. The adjective should invariably be studied in conjunction with a noun.

The significance of *Subject* and *Predicate*, which have been the elements of all exercises thus far, is now clearly shown. From suitable sentences the pupil will readily perceive that the predicate is that part of the sentence which predicates or states something about the subject—

(1) What it is, (2) What it does, or (3) What is done to it.

The Predicate is, therefore, commonly a verb, as

Subject	Pred.	Subject	Pred.
(2) The farmer	praises.	(3) The daughter	is praised.

But the Predicate may consist of a Noun or Adjective with the verb *sum* (I am), as,

	<i>Sub.</i>	<i>Pred.</i>	<i>Sub.</i>	<i>Pred.</i>
(1)	<i>Filia</i>	<i>est pia.</i>	<i>Italia</i>	<i>est terra.</i>

The verb *est* (is) is here called a *copula*, because it serves to *couple* or join together words which belong to each other, and therefore agree one with the other in *case*. The noun or adjective is called the *Complement*, because it *completes* the sense.

In the lessons just outlined the pupil has become accustomed to distinguish between the *fixed* and the *variable* elements of the words. And precisely here is the crux of the whole matter. For the pupil should learn to manipulate with the fixed (or stem) and variable elements (or case-endings) and construct the forms on his own initiative accordingly, unless his own work in this respect be allowed to become mechanical and, therefore, unsatisfactory in results.

For the other declensions it will be well to develop new ideas based on those already learned, with repeated reference to stem and endings. Call attention to the fact that Latin case-endings are possibly absorbed prepositions, thus plausibly answering the question "how" a case-ending came into use. With the 2 declension it is not merely a question of new endings (on the blackboard), but also of the variation in gender and with it the wider use of the adjective in agreement with the noun.

Amici boni sunt; templa magna sunt; puer est parvus. If the pupil has grasped the principle that the adjective must agree with the noun, and correctly applies his knowledge, he has really accomplished much.

The rule here is: The nouns in *-us* and *-er* are masculine, those in *-um* neuter gender.

By examples, preferably in small sentences, let the pupil discover that the vocative in this declension is not always like the nominative. Fixing points of similarity and identity between the two declensions towards aiding the memory, is a means of procedure not to be underestimated.

In presenting the main facts of the 3. declension let the teacher first show by a few words written on the blackboard in the Nominative and Genitive, that the Nominative ends variously and thereupon let the pupil find by aid of the principle already understood the stem of those words. As *miles*, *milit-um*. The

other cases let the pupils form for themselves, just mentioning the endings. In this way a continuous cooperation on the part of the pupils, repeating formation individually and in concert, is assured.

Animate the pupils to search for similarities in case-endings and they readily detect that, as in the declensions already known, the Dative and Ablative Plural, besides, the Nom., Acc. and Voc. Singular, are all alike. The Nominative is simply to be taken for granted. At first the deviations (Abl. in -i, and Gen. Pl. in -ium) the pupil learns as individual cases; afterwards by means of comparative blackboard study he finds that the Adjectives and Neuter Nouns in -e, -al, -ar take -i in the Abl. Sing. and -ium in the Gen. Pl., and that the corresponding Neuters take -ia in the Nom., Acc., and Voc. Pl.; besides, that the parasyllabic nouns in -es and -is and the nouns ending in two consonants take -ium in the Gen. Pl. All other exceptions should not be discussed at this juncture.

The 4. and 5. declensions are easily deducted from the previous ones. Do not be content with mere memoriter repetition. Drill and review constantly, and do not rest until the pupils show a firm grasp of the controlling facts of the declensions.

In dealing with the Comparisons of Adjectives, with the Numerals, Pronouns, Adverbs, Prepositions, and Conjunctions, the teacher must especially take care not to go into too many details. Enough to comply with the practical demands, made by the prescribed reading matter should form the criterion for the range of the pupil's grammatical knowledge. All teaching of grammar must be subservient to, and determined by the authors.

Naturally the Pronouns call for a more thorough explanation because of their frequent occurrence. With reference to the Relative Pronoun the antecedent must expressly be determined at the outset. As in most other cases, so also here the pupil should be led to apply the inductive method and for himself discover the rule that the Relative Pronoun must agree with its antecedent in Number and Gender, but that the *Case* depends upon the construction of its own clause. By means of examples in English it should be brought home that the word *that* is frequently used as a pronoun.

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(*To be continued*)

WRITING FOR THE PRESS

To say that the press is of the most dominant importance in our national, social and even religious life, is the veriest truism. We choose our breakfast-foods and our Presidents by its direction; our comings-in and our goings-out are scheduled by its dictation. Its authority is so unquestioned that the lay mind is apt to look upon its whole institution as sacrosanct and unapproachable—its methods mysteries and its courts forbidden ground. Yet, second thought would tell that this huge machine is kept in operation by ordinary mortals, guided by ordinary principles of business and common sense. To one contemplating authorship, whether as a vocation or diversion, a knowledge of the demands the press makes on the writer today is most essential; familiarity with its requirements will go far to dispel the timidity of those in whom real ability may be latent, and will serve as a warning to those who would blunder into print with unwarranted haste.

The literary tyro should remember that writing is a very serious art, and that no one can hope for early and solid success unless he is fitted out theoretically and practically with the best equipment of his chosen craft. The question of mental accouterment naturally presents itself first.

It stands to reason that the best preparation for a literary career is a thorough college education. It is true that many of our popular writers have succeeded with little schooling, and some of these may make it their boast that life and its experiences have trained them as an academic education never could have done; but there is not one of them who has not acknowledged, at least to himself, how heavy the handicap of inadequate literary training has been. Moreover, there is a refinement of art in the very best of writing, to which only the rarest of these self-made writers ever attain.

Where a higher course of studies is out of the question, the ingenuity of our times has given us a tolerably acceptable substitute; we have "canned" not only Melpomene and Calliope, but Minerva as well, and where other opportunities are lacking, the now so popular correspondence school is not to be despised. It has brought the benefits of science, literature and art within reach of hundreds of thousands, and it also fills with fair adequacy the

want of the writer who has enjoyed the advantages of a good education, but feels himself ill fitted for endeavor in some particular field.

A less well-known relative of the correspondence school is the critical bureau. Its purpose, as the name indicates, is revision rather than preparation. The best of these agencies are composed of staffs of writers who, themselves successful in the various fields of writing, offer the uninitiated the benefit of their experience, acumen and knowledge of the publishing world. Finished manuscripts submitted to them receive impartial yet sympathetic and illuminating criticism, which, as it is necessarily personal and specific, may be of the greatest benefit even to the advanced student or successful author. Such writers as Jack London, Mrs. Mary Roberts Rinehart, Peter Clark Macfarlane and Hapsburg Liebe, to mention some of the present popular magazine lights, still acknowledge with gratitude the benefit they have derived from such assistance,

Before taking advantage of these helps, however, the student should ask himself what kind of instruction is best adapted to his individual needs. Take, for instance, the matter of the short story. Schools innumerable propose, for a consideration of from five to one hundred dollars, to teach the young short-story writer how to shoot. Now, for anyone with a fairly thorough education and a modicum of perseverance and ability to study for himself, the shortest route to story writing success would probably be through the critical bureau. Let such a one make an earnest study of the type he intends to attempt, practise faithfully the drills a good text-book will suggest, and then present some of his attempts to an honest professional critic. The chances are that in this way he will get a far more personal and, consequently, valuable assistance than by spending many months working through the details of the twenty, forty or one hundred lessons of the correspondence school. Besides, if the unfortunate victim of the cacoëthes scribendi has not the divine afflatus, the searching analysis of a candid critic will bring him to his senses sooner and less expensively than the mail course. On the other hand, the systematically arranged course of a good school will open up to the less well informed many phases of the art of writing that, though of vital importance, might easily elude the narrower drag-net of specific criticism.

Still another caution may be in place at this point. As is the case in every business, so even in scholarship there are wildcat operators. Not long ago the writer was requested by an unknown concern to translate a letter that the addressee had not been able to decipher. On investigation it was found that the author was a young Cuban, who had taken up a course in a school in the Middle West. The gentleman had completed half his schooling and was pathetically anxious for permission to finish off the rest in a single lesson in order to obtain his diploma and enter upon his career—a profession, by the way, in which the lives of many would be dependent on his knowledge and skill. Further inquiry revealed the fact that the “institute” consisted of an unlettered merchant and his wife, who had incorporated themselves under a ponderous title and compiled a series of questions and answers, which they sent out in due order to the gulls who took their “course.” Too many of the schools that have sprung up mushroom-fashion during the last twenty years, seem merely schemes for charging from ten to fifty dollars, or more, for the contents of texts which, if issued in book instead of pamphlet or letter form, would scarcely bring their authors so many cents. Anyone contemplating a course of study by mail will do well, unless he has personal knowledge of the school’s honesty, to restrict his choice to an institution of national repute, or the extension course of some good university.

It should not be necessary to mention that the ordinary helps to correct writing, such as a good grammar, the best dictionary one can afford, Roget’s Thesaurus, a good style-book for punctuation, and one or more reliable treatises on rhetoric belong in every writer’s toolbox. Writing, be it said again, is an art; in fact, every sentence of every literary composition is amenable to the laws of art. Whoever attempts to write nowadays must be prepared to compete with artists. He cannot, therefore, afford to neglect any of those aids that will help toward the production of the very best that is within his power. In this connection it may be added that “style,” in so far as it denotes the correct preparation of copy in punctuation, spelling, capitalization, etc., may best be learned by a painstaking study of the methods of the best magazines. These are very strict in their office requirements, and any attention given to their demands will be rewarded.

Presupposing sufficient scholastic preparation, there are a number of material aids of greater or less importance to the writer.

One of the first advices to the incipient author is to throw away his pen. As some one with more business sense than romance in him has said, the only use the modern author has for a pen is for signing his checks. Editors today want typewritten copy. Some publications will not accept handwriting, and it is the custom in many offices to delay the reading of pen manuscript till all typewritten copy has been attended to. That chances of acceptance of the former are thus greatly diminished is obvious. Editors are very human, and may quite possibly overlook the intrinsic merits of the illegible copy that comes to hand in the midst of neatly prepared, though less excellent, work. This is the more obvious when it is remembered that the amount of unprofitable reading with which the editors and professional readers of the larger periodicals are burdened is enormous. Not long since one of the standard magazines offered a prize of \$1,000 for the best short story submitted between June and October. In four months it received, on that contest, over 29,000 manuscripts.

The average popular magazine receives annually between thirty and fifty thousand articles. Assigning ten minutes to the examination of each article, we should find that, since not more than 300 of these will eventually be used, the reading staff of a single large publication must spend 1,000 working days each year reading matter that must be rejected in the end. The first reading of the 29,000 stories in the contest just mentioned cost the magazine \$8,000. Suppose it had all been pen-and-ink "stuff."

So no editor today complains, "Please don't print my letters—I kin read writin'."

Obvious, too, is the advantage of the typewritten sheet to the writer. Its clearness renders revision, both of form and thought, far easier, and there is also the very tangible advantage of knowing "how it will look in print." Finally, while a good penman will run off twenty-five to thirty words a minute, a typist, using the touch system, will print from seventy-five to ninety words in the same time. This makes not only for speed, but also for uninterrupted thought development.

The paper used should be, preferably, a light bond, and the size, the standard 8½ by 11 inches. This is good, strong paper, and its lightness has a very practical advantage. As we shall see more in detail later, one of the first experiences of the beginner is, that a manuscript placed on the first intention is the exception. One

writer has reckoned that it pays him to offer the same manuscript to at least twenty magazines successively. The postage on twenty such wanderings of a 5,000-word story written on light paper would amount to \$2.50. To employ paper of a heavy grade would mean an entirely useless expenditure of twice the usual amount of postage.

It is always advisable to employ carbon sheets for making copies of one's articles while they are being typed. Although the mail is, on the whole, a very reliable carrier, accidents do sometimes happen in its transportation, or even in editorial offices, and, on such occasions, the possession of an extra copy will save the writer a great deal of annoyance.

Another necessity is a filing system, or set of systems, for taking care of raw material and safeguarding final production. Its crudest form, and a sine qua non for the writer's desk as well as for his inside coat-pocket, is the notebook. The writer is, first of all, an observer—of nature, of men and women, of every phase of the world around him, and of every mood of the world within himself. Before one can hope to write well he must learn to look hard. Flaubert told Maupassant that he should not presume to write about anything until he had seen in it not only everything that others had seen before him, but something no one else had ever seen. From such conscientious observation come those institutions, those scintillations of insight that make writing worth while and reading profitable. But these arrow-flights of thought must be caught in midair, as it were, or they vanish we know not whither. The notebook is your only thing to catch them.

The writer must be a reader as well, and the information gleaned from this source must also be controlled in some way or it, too, will escape. Sometimes data thus gathered can be clipped bodily from the publication in which it is found. Such clippings, while very useful, are of little advantage if allowed to accumulate helter-skelter. Some writers have recourse here to the old-fashioned scrapbook, but this is rather a cumbersome help. Others employ cross-indexed series of envelopes, into which the clippings are collected according to subjects, then numbered, lettered and briefly characterized.

Attention may here be called to an institution which, patronized extensively by men in public office and writers of experience, is sometimes unknown to the beginner, namely, the press-clipping

bureaus. These agencies—there are many of them throughout the country—watch the publications of every kind for every conceivable sort of material. Business men rely on them for the latest and promptest information concerning their profession and the business of their competitors; commercial concerns of all kinds keep an eye on the market through them; men in prominent positions use them for keeping in touch with public opinion; essayists, special article writers, clergymen, students and lecturers subscribe to them, and for all these classes they watch the press to garner information, suggestions, story plots, statistics and materials.

Finally, among material aids may be enumerated the many professional typists and writers' agencies. In our machine age, the author who cannot type his own articles labors under a great disadvantage, but some must make a virtue of necessity. Besides, a writer may find that once he has gotten his ideas fully whipped into shape on paper, the uninspiring work of mechanical preparation of the final copy does not reward him for the time it consumes. Then comes the professional copyist and for a nominal sum (usually 50 cents for each thousand words) corrects his minor slips in spelling and punctuation, furnishes him with an erasureless manuscript, and throws into the bargain a carbon copy of his stuff."

Writers' agents make it their business to market the work of others. Such agencies have their advantages and their disadvantages. They make a close study of the literary market, and are in a better position than the average writer to place work. Sometimes they have commissions from publishing houses to furnish them with certain kinds of articles, and in this way serve as middlemen, both from writer to publisher and vice versa; the one is saved the labor of much unprofitable manuscript reading, and the other is relieved of watching the ever-changing needs of the magazines and of the petty annoyance attendant on continual remailing of work. On the other hand, the writer who watches the market himself will write with more definite purpose, and the contact with editors gained in attending to his own mail is an advantage not to be overlooked.

Where the writer wishes to attend to the disposition of his work himself—and this is really the best plan—he can ill afford to be without some sort of a directory, such as "1,001 Places to Sell Manuscripts," descriptive of the markets for literary productions of all kinds and enumerating the different publications of the

country with short notes on the requirements of each editorial office. With this should go hand in hand some literary journal, which will not only keep one in touch with the changes in editorial staffs and their policies, but will serve as a stimulus, by bringing one into contact with other writers and their ways.

Once the would-be writer feels confident of his general preparedness for his task, the first question to arise will naturally be: "What shall I write about?"

A gentleman was called upon one day rather unexpectedly to address a group of school children. At a loss for a subject, and sparring for time, he began blandly: "Well, my dear children, what shall I talk about?"

"What do you know, mister?" was the bolt launched at him by a bright little scamp among his auditors.

Themes for literary treatment range through the heavens above, the earth below, and the waters under the earth; one may write of the proverbial shoes and ships and sealing wax, of cabbages and kings—if he has something inspiring to tell about ships and sealing wax, and knows how kings and cabbages are grown.

"What do you know, mister?" Let the writer look about him and within him, and make inventory of the things with which he is most familiar. In what fields of thought, theoretical or practical, has he specialized? What kinds of people does he come in contact with in his daily life, and what has he observed about them? What parts of the world has he seen, and in them what interesting type of humanity has he met? What lines of business does he thoroughly understand, beginning with the one that furnishes him his daily bread, including those of his friends and acquaintances, and extending to all he has ever had an opportunity to gain an insight into? A man must be poor indeed, both in study and experience, who, among all the things in which the world today is interested, can find nothing he is able to talk about with originality.

One writer, in treating this very problem of beginners, suggests with at least as much earnestness as humor, that a person in want of subjects need only take the dictionary and run through it for themes that have an especial appeal for him, and then give these his special attention. Even should such a searcher find nothing he can handle with mastery at present, he will surely come upon many things that will offer themselves for research first, and then

for discussion. One of the best texts used today for the study of the steam engine in our colleges of engineering was written by a man who never had a throttle in his hand. This latter method of angling for inspiration is a sorry Hippocrene, no doubt, but the suggestion shows that the fear of having nothing to write about need never deter the willing worker.

In fact, the fields open to sincere and earnest endeavors are innumerable. The first that will suggest itself to many is that of the short story. Nearly all the standard magazines carry short stories and serials. Many trade journals, particularly the papers for the farm, welcome them. They are given a place in all the Sunday editions of the large newspapers, and many dailies run them in every number. Religious publications and children's magazines use a large number. Then, there are the trade advertising publications that are often glad to get story material illustrative of good results accruing from the use of certain lines of merchandise, and the story is sometimes employed in pamphlet form for advertising. Educational, aviation, automobile, aquatic, hunting and athletic, railroad and financial, theater and mail-order journals are open for story material along their different lines.

Next in frequency to the short story comes the special article; that is, the essay on some point of especial information and interest. Its scope ranges from the thrilling report of the war correspondent in back of the front, to the history of the President's courtship or Christy Mathewson's "fade-away." As is apparent, the special article, in its various phases, covers a field broader even than that of the short story. Essays of fresh and general interest on men, women, and events of the day are widely run as "feature articles;" accounts of new scientific processes, popular descriptions of recent inventions or of new applications of old ones, the latest developments in aviation, chemistry, electricity, mechanics, or any of the applied sciences help to fill its basket. Trade journals take a great deal of such matter, dealing with subjects in which their respective readers are practically interested; the farmer wants to know of the latest success in oil-driven tractors and the painter is anxious to hear of successful substitutions for diminishing dye stuffs.

As will be seen, the special article graduates by scarcely perceptible stages into pure exposition, and this runs the gamut from the detailed treatise to the occasional paragraph. Into this latter class may be marshalled recipes for removing freckles or becoming

a movie star, discussions of angel cake and the four-cycle engine.

The essay, so popular with our cultured grandfathers, is still cherished, though not so warmly, by their grandchildren, in artistic, epigrammatic, humorous, literary, religious, and satiric form. The humor column is ready to welcome the laughsmith, both in prose and verse. Poetry can find a berth in magazines devoted to verse exclusively, and some periodicals of literary pretension still open their doors wide to the finely frenzied soul; the standard publications make "filler" of rhapsody, and when all others fail to succumb to the muse, toothpastes and laundry soaps will often extend her a cordial welcome for advertising purposes.

Even this enumeration does not cover everything. It omits, for instance, the hackwriting of books and book reviews, novel writing, musical and dramatic criticism, and the photo play scenario.

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(To be continued)

DISCUSSION

HABITS AND WILL

The greater part of man's daily life is determined by his habit and, indeed, he has been termed a creature of habits, for imbedded in his very nature is that root of facility and tendency, acquired by his repeated acts.

The actions which make up the daily routine are to us so ordinary and simple that they are really unconsciously enacted; but if any of these were to be performed (even in adult life) for the first time, the situation would be far more complex; and if all the actions which the ordinary individual achieves in the course of the day, such as his walking, eating, and the numerous other details which make up the daily program—if each of these required deliberation, man's life would be a serious problem and our present state of civilization would hardly be possible.

No other element in the education of the individual is of more vital importance than that of habit and since habit makes up the bulk of life every avenue leading to this particular type of adjustment is deserving of close investigation. In order to give the subject this attention let us get at the root of the underlying forces which are deeply imbedded in the nervous system.

A habit is formed by repetition of acts, and the nerve currents involved in the producing of these acts, like all other physical forces "follow the lines of least resistance." Each act does its share in lessening the resistance which it encounters along its pathway in the nervous system and so renders easier all subsequent acts of the same order.

The first traveler wends his way with difficulty across an unfrequented tract; his immediate followers meet with some, though less resistance, but after many have traversed the same road a well beaten path, free from all obstruction now lies open to the wayfarer.

In the same way do habits become fixed in the living organism. If the neural pathways involved offer no resistance, each act in this particular direction will tend to perpetuate itself in the living structure; but when resistance is encountered, the continual currents along the obstinate path will finally remove all opposing forces.

So far we have only viewed habits from a physiological point, and since habit has been called second nature, it is well for us to take a good look at our other self.

We are not mere machines; we do not turn a crank and start off the entire nervous mechanism, each nerve current following its indicated direction. No, indeed, we are creatures created after God's image and likeness, and endowed with that wonderful faculty called the Will.

It is the Will that plays an important role, not only in the forming and preserving of habits, but also in eradicating objectionable ones. The Will has often been called a blind faculty, for while possessing energy and power it depends on the intellect for light. The Will acts on account of the good it perceives, although that good may not be an actual good, but is so apprehended by the Will. In this respect the intellect may be compared to a compass, the Will to the pilot; for while the compass *shows* the courses, it remains for the pilot to *choose* the course.

If education has been along right lines, there is held up to the Will a clear knowledge of the object considered, and from this knowledge the Will embraces or rejects for the reason of the good it perceives, although as has been stated this may not be in reality a good but so considered by the Will.

Most of the habitual tendencies which characterize the individual are no more than acquired motor reactions in which the Will has taken little or no part, and therefore are habits formed without the aid of the Will. If early training has been all that it should be, the child has acquired a capital of reactions which will prove of immense service in later life. If the Will had to be continually exercised in all the minute duties of life, the situation would be rather burdensome and our more important affairs would surely suffer, but if an army of well trained agents are always at our disposal the ordinary achievements may be accomplished without calling the Will into force, and when it is necessary for the Will to make a choice, how much easier will this choice be made because of the disciplined army (habits) ready for action.

The individual does not always find himself in the midst of agreeable circumstances when it is a question of acquiring, preserving or abolishing a habit. From what has been said of nerve currents it is obvious that if the act belonging to the series which will establish the habit, meets with no resistance in the neural

pathway the habit is established without pain and there may be such accompaniments as will tend to produce an agreeable affective state, or what we call pleasure. When on the contrary, the nerve currents meet with opposition in the neural channels, the disagreeable affective state is often the result and we are then conscious of pain.

We have seen the forces that underlie all that is disagreeable, irksome, or difficult to the organism; we have seen how habits may be readily acquired, and if early education has been neglected, the nature of habits acquired under such conditions will of course be a detriment instead of an advantage to the individual.

The young child naturally allows itself to be governed by whatever will cause it pleasure—and when such movements as will bring this about is registered in the living structure, it leaves an organic memory which tends to be repeated, while painful impressions withdraw the organism from the stimuli that produces the pain. With proper training as the child develops into manhood the pleasure element will no longer be the lone star for action, but the organism will grow to the mode in which it is exercised and the Will finally acts from right motives regardless of the pleasure or pain which is experienced in so acting.

Let us take for example an ordinary boy from the Christian home where parental authority is duly exercised. The youth is induced by companions to play truant or commit some other misdemeanor. The pleasure to be derived from the act may be quite legitimate in itself and very alluring, too, nevertheless the boy shrinks from such a mode of conduct since it is so inconsistent with his habitual line of action. And so in adult life we find the habits acquired in youth to be either our friends or our foes. When they prove the latter our intellect makes us aware of the fact, and our Will having thus been enlightened, must now put forth its energy to remove the enemy.

From what has been said we are not to imply that feelings are to be disregarded in the direction of conduct. Pleasure and pain each has its proper sphere and when so utilized may be productive of much good. The Will has been held up as the determinant and indispensable faculty in the forming, preserving or abolishing of habits; but it is often necessary to have recourse to powerful motives to move the Will. St. Ignatius well understood this psychological law when he said that if at times the love of God

was not enough to deter us from sin, then at least let the fear of hell restrain us; in other words if the feeling of fervor which is often an agreeable or pleasurable state—if this be very weak and consequently not enough to inhibit sin—then let the mental vision of the pain to be endured awaken feelings which will stir up the Will to right action.

In this respect the Church is our Grand Exemplar; in her ceremonial, in her liturgy, all is done to awaken feeling which is a splendid agent for impelling the Will.

SISTER M. R.

LIKED AND DISLIKED SUBJECTS

Before discussing this topic as a whole, I should like to consider that “stumbling block”—dislike. Not that I wish to deny that children have their “favorites” in studies as well as in friends, but is there not usually some reason for this state of affairs, in the one case as well as in the other? When we investigate why the child dislikes a subject, we generally find one of several causes; he does not understand it; the explanations were faulty; the assignments too long and too difficult; the presentations—if any—dry, matter-of-fact, sans interest, sans connection, marooned, cut off from all communication or social intercourse with other studies. McMurry gives the following reasons: “The preference which some children show for certain branches and the dislike for others may be due to peculiar early surroundings, and is often the result of good or poor teaching, as much as to natural gifts.” Consider grammar as it was taught; few teachers use this method now, although the lessons in grammar are seemingly destined to be the most lusterless. Rules were learned, perfectly—yes; who can forget “A noun, for which a *pronoun* stands, is called its *antecedent*,” and the very sing-song tone in which it was recited? with the accent on *pronoun* and *antecedent*. How many of the class truly knew what that meant? I doubt not that to some, antecedent might have been a blood relation of Miss Pronoun, in fact, her “Auntie Sedent.” No explanations were indulged in, or such as were given were absolutely without interest. Is it any wonder that boys, especially, have inherited from their fathers, who fairly hated grammar, a dislike for this much-abused study? There really was no connection between language and the conversation of the day in their minds; no idea that this subject should teach

them the correct and fluent use of words. But not alone in this branch, do we detect such faults; the presentations of the other branches of knowledge were alike without interest.

If the lessons are placed before the class in their interesting aspects; if the assignments are not too long or too difficult, there will not be so many dislikes to contend with. Chas. G. Leland says that almost without exception, the lessons assigned when he attended school, were too difficult or too lengthy; that the brightest pupils were taken as a standard, consequently, the majority of the class became despondent over their inability to master the tasks, and either thoroughly disliked school, or simply made no effort to understand and become interested. Certainly, the assignments should not be playwork; but care must be taken to adjust them to the capabilities of the average pupil and not to those of the brightest or the dullest member. Leland further states: "Between extremes work is to the healthy and clever mind an instinctive desire. It is only when it is compulsory that we dislike it. Science and art are little by little identifying all labor with culture thereby robbing it of the repulsiveness which it was the chief aim of that arch-snob and Philistine, Satan, to bring about. When this is clearly understood it will also be admitted that education may be as attractive as it was once terrible. What is common to the reform of both abuses, is to *teach* men and children to take an *interest in what they do.*" And McMurry says: "It would be a vast help to many boys and girls if the irksomeness of study in arithmetic or grammar, which is so fatal to will energy, could give way to the spur of interest; and when the wheels are once set in motion, progress would not only begin, but be sustained by interest." These two authors place much weight on the necessity of arousing the interest.

Granting that the child dislikes a subject, for any of the reasons I have mentioned, or be it even for the time-worn excuse, "I just cannot like that subject, I am not interested in it at all," he will certainly not develop a sudden love for it, nor will he work harder at it, because he is told to devote more time to it and "try to learn it." Rather the opposite will result; because he feels compelled, he will dislike it the more. He needs no encouragement to spend sufficient time on those branches in which he is truly interested; the inclination to do this is a natural one and it does not require much will power for him to hold his attention to the solving of the lessons of those studies.

Therefore, "other things being equal," I feel that the child should devote an even proportion of time to each subject. The periods of study allowed should be arranged according to the difficulty of the subject, and according to the power of each special course to arouse interest. For no one can deny that the different branches of knowledge have distinct and separate qualities of setting the attentive faculties of the brain in motion. So much rests upon the teacher that it seems he should not be held accountable for the child's likes and dislikes, and yet it is only too true that the teacher has more to do with this than one cares to admit. If he has conscientiously tried all in his power to interest the pupil in that which he does not like, and still the interest is not awakened, no one will hold him responsible for the results.

In all this, I have held before my eye the average scholar and the average grade school. Please understand that I do not refer to the child who is talented in a special study, for instance art, music or some other science. Such a one must be encouraged to persevere in perfecting his great gift, but I cannot agree that the common grade school is the proper place for this. When there, the child is supposedly in need of the education common to all children, for his lifetime; and so none of the important branches should be slighted. After this is completed, his talent should be developed at the expense of other affairs, but not before. If he has devoted the proper portion of time to it while in school, he will now progress the faster, that he has not neglected other branches of knowledge.

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PRESENTATION OF NEW TRUTHS

In order that new truths may become functional while they are being learned by the pupils, they must be presented in an interesting, concrete way. An abstract presentation of any truth, be it ever so important, loses its charm in the minds of the children; and an interesting explanation in an abstract way, fails of its aim. These two points are of utmost value, but there is also a third factor which should not be overlooked, and that is the relationship which the new truth bears to previously acquired truths. When anything new appears before the eye of a child, he immediately connects or associates it with something with which he is

familiar, and to which it may have some resemblance, great or slight, and thus he tabulates it in his brain. So with a new intellectual object; it must be shown in its correlation with some piece of previous knowledge in order to be assimilated in the mind proper. It must be of interest itself or connected with some lesson of interest; its introduction should, in as far as possible, be such as to arouse feelings of future acquaintanceship that will prove of great pleasure and value. If it is a moral truth, the deeds of some well known historical hero or of some good story character or even the kind acts of some local benefactor, should be given as illustrations. This lends body to the fact, and arouses a spirit of enthusiasm to imitate such deeds. Each new educational truth can be illustrated through its relationship to preceding lessons; perhaps it clears, or develops, or completes some former acquisition of knowledge. One author gives the following pedagogical principle: "Begin with native interest, or an interest already acquired, and graft upon it the new thing you wish to teach." If this formula is followed the truth will of necessity function while it is being assimilated because of its interdependence with the other subjects or lessons.

Then there remains repetition and review. No matter how interestingly, how thoroughly explained, nor how logically developed a truth may be, the point of primary importance for retaining it, lies in the repetition. Constant reviews fix it firmly in the mind. I do not mean, mere verbal reviews of abstract definitions. McMurry says: "Educators are losing faith in words, definitions and classifications." The reiteration of the lesson must be a proof that it is understood. A parrot can repeat a sentence which it has been patiently taught, but this does not mean that the bird realizes the significance of the words. We are making human parrots of our pupils if we teach abstractions. "The attempt to sum up the important truths of a subject and present them as abstractions to children, is almost certain to be a failure, pedagogically considered," writes McMurry.

The proper adoption of a new truth in the minds of the scholars, rests upon the method of presentation; and since the future value depends upon the immediate functioning of the new facts while studied, the teacher cannot over estimate the importance of properly introducing the unknown points in the new lesson, or any new truths. He must feel that these new facts are understood;

for no statement which is memorized without comprehension, will function in the mental growth. But a statement clearly discerned and thoroughly memorized, will never be forgotten, even though not in actual daily service; it will always be on guard, ready for the signal of duty, when needed, as the soldier in the nation's standing army; a credit to the child and a lasting deed of praise to the teacher who correctly presented it.

SISTER M. THERESE, P. H. J. C.

Fort Wayne, Ind.

EDUCATIONAL NOTES

HOME PROJECTS IN HIGH SCHOOL COURSES IN AGRICULTURE

Many teachers of agriculture in high schools have felt that a wider use should be made of the home farm, both to give the pupil practical work with plants or animals, and to correlate more closely the activities of the class with the actual work of the home and farm. While many believe that there should be home projects in agriculture as a feature of every high school course in agriculture, the need for work of this sort at home is particularly important where the high school is not fortunate enough to possess a school farm.

To assist teachers in developing home projects in agriculture, the State Relation Service of the Department of Agriculture has recently issued Professional Paper, No. 346, "Home Projects in Secondary Courses in Agriculture." This bulletin discusses in detail the development of the home project idea and its use in various states where it has proved successful. This is followed by a discussion of the essentials of a home project in which are included directions for keeping records, blanks and forms, and typical outlines for projects on potatoes, pigs, alfalfa, orchards, poultry and the farm home. These home projects are classified as production, demonstration, improvement, and management projects, the last dealing with the business side of the farm. High school teachers of agriculture can obtain this bulletin free on application to the Editor and Chief, Division of Publications, U. S. Department of Agriculture, Washington, D. C., as long as the Department's supply for free distribution lasts.

THE CHILDREN'S BUREAU AND BABY WEEK

"Is Baby Week the business of a Government Bureau?" The observing taxpayer is perhaps asking this question.

Ever since last October when the General Federation of Women's Clubs announced its plan, an increasing proportion of the bureau's office force has been detailed to the correspondence required by the growing interest in the nation-wide observance of Baby Week.

The sociologist and the statistician will remind us that the bureau was created to make investigations pertaining to the welfare of children and that Baby Week is not an investigation and is not statistics.

To all these groups we are accountable. What is our reply?

For the three years the bureau has been in existence it has put a considerable share of its energy into a statistical study of the social and economic causes of infant mortality, planned with the greatest care and conducted by trained field agents with all possible precision. The results of this inquiry are being published, as the law requires, in a series of reports which consist of statistical tabulations accompanied by descriptive text.

There are many million fathers and mothers in the United States, including many of the best educated fathers and mothers, who have never read a statistical table and never will. Yet hidden within the figures of the bureau's reports on infant mortality, the reading of which they will successfully evade, lie stern facts about the dangers which beset American babies.

These figures give a clue to the reasons why, on the great average, one baby in eight dies before the end of the first year of life. They show that this average obscures a wide gamut with comparative immunity from infant loss at one end and with fearful infant waste at the other.

If the bureau is to investigate and to report as the law directs, then it must try to find ways of reporting which will be heard by the whole public which it was created to serve.

The popular methods of the Baby Week, which are those of all astute advertisers, form an invaluable method of reporting to the parents of this nation those standards of infant welfare which experts are endeavoring to make clear.

The Baby Week emphasizes the constructive side of infant care. It addresses not only individual parents but communities.

The best test of its value will be the work that follows it:

Undoubtedly every State Board of Health should secure what only six states have at present—a special division of child hygiene. No city or town should fail to provide instructive nursing service and to pay constant heed to the problems of hygiene and sanitation, of proper housing and of recreation spaces, since all these immediately affect the welfare of infants.

There are 3,009 counties in the United States. In every county seat there should be a center for the health work of that county—a station for examining babies, and older children, and for furnishing expert advice for keeping them well—in short, a health teaching center.

We must have complete birth registration.

All these will be institutions for the common use—no more revolutionary, no more eleemosynary, than public schools and weather bureaus and agricultural experiment stations.

The New Zealand infant mortality rate is less than one-half of ours and is being further reduced.

Why take less pains for American babies than New Zealand takes?

JULIA C. LATHROP,
Chief, Children's Bureau.

BABY WEEK

There are 1,727 communities considering some preparation for Baby Week, according to the inquiries received by the Children's Bureau of the U. S. Department of Labor. This number does not include those of whose interest in the campaign word has come to the bureau indirectly.

The letters about Baby Week are still coming in from every State in the Union and from every type of community, such as a Colorado settlement 40 miles from a railroad, a club of women on one of the Government reclamation projects, a Montana coal mining town with a large foreign population, a southern mill village, and a club of farm women in a middle western state.

Texas has its own Baby Week slogan—Baby Health is Texas Wealth—and Mississippi has started a competition to secure a slogan for that state. North Dakota reports plans for a state-wide essay contest in the public schools. In a few state campaigns the State Federation of Women's Clubs, the State University Extension Department, the State Health Officials, and those who are especially interested in education are all cooperating in the Baby Week campaign.

Many large cities are going to have a Baby Week. Definite plans are under way in Albany, Baltimore, Boston, Cleveland, Milwaukee, Minneapolis, Philadelphia, Richmond, San Francisco, Washington and other cities. New York had a successful Baby Week in 1914, and will probably hold another this year in the late spring.

In its suggestions for Baby Week observance the Children's Bureau lays special emphasis on the opportunity it affords for extending permanent work for infant welfare, such as infant

welfare stations, visiting nursing, special nursing and instruction for prospective mothers, city inspection of milk, special work for the prevention of blindness, and little mothers' classes and home nursing instruction for school girls in the upper grades.

ACADEMIC FREEDOM

Is there real academic freedom in American colleges and universities? Are professors allowed to speak their minds freely, or are they merely "hired men" to be engaged and discharged without assigned cause at the pleasure of the university trustee? These and other questions affecting free speech in American institutions of higher learning are discussed by Dr. S. P. Capen, specialist in higher education of the Bureau of Education in his current review of the year made to the Secretary of the Interior.

"That there is always some pressure exerted in academic communities, as elsewhere, to keep radical propagandists quiet and to discourage destructive criticism of the existing order none will deny," declares Dr. Capen. "Its extent varies with the institution. As a rule, it is exerted subtly, often unconsciously, in large universities which are supposedly free. Generally it vanishes as soon as the right of free speech is publicly broached. Within the past two or three years, however, there have been so many recurrences of disciplinary action directed by trustees and presidents of prominent institutions against professors reputed to hold unorthodox political, economic, or religious views that the question of academic freedom has become temporarily one of the foremost issues in university administration. Upon its correct settlement depends not only the integrity of the universities, but, more remotely, the whole welfare of American education.

"The question is particularly acute in private foundations. Are the trustees the employers of all persons connected with the university, the owners of the business, as it were, whose will is law and not subject to question? Has the faculty a moral, if not a legal, right to be heard in matters relating to appointments and dismissals? In state universities the trustees are less likely to resort to star-chamber tactics because the public has the power to force an accounting. Still, instances are not unknown where the governing boards of state institutions have behaved as if the institutions under their control belonged to them, and neither the educational officers nor the public had the right to demand

reasons for their acts. Are any boards of trustees, whether of public or private institutions, exempt from responsibility to the public? Is any university, even if partly or wholly supported by private endowment, a private institution? Does the measure of its accountability to the public differ from that of the state university?"

Cases of alleged breach of academic freedom during the past eighteen months, affecting Lafayette College, the University of Utah, and the University of Pennsylvania, are reviewed by Dr. Capen, together with the findings in each case as determined by organizations of scholars who have investigated. With regard to the Nearing case at the University of Pennsylvania, Dr. Capen says:

"Because of Dr. Nearing's advocacy of child-labor laws and his indictment of various other forms of industrial injustice—activities which have been sharply criticised in the past by certain of the more conservative elements among the constituency of the university—the press of the East and various groups of alumni, faculty, and students have assumed that these activities constitute the grounds for his dismissal. The issue has been interpreted as one of free speech. The case has seemed to the friends of academic freedom to be of sufficient importance to justify its investigation by a committee of the American Association of University Professors."

THE IMMIGRANT PROBLEM IN THE COLLEGES

Social work among immigrants is assuming special importance as a college subject, according to the Bureau of Education of the Department of the Interior. Fourteen institutions are now offering special courses which treat the subject of immigration, though few of these have as yet given much attention to the practical problem of what to do with the immigrant as a man and a citizen. Sixty-nine institutions treat the subject incidentally in connection with courses in economics, history, and sociology.

In order to help in the present urgent demand for Americanization service for immigrants, the Bureau of Education has had prepared a syllabus entitled: "Professional Course for Service Among Immigrants." Some of the topics treated are as follows: The Incoming Tide and Its Distribution; Legislation and Restrict-

tion; Employment; Standards of Living; Education; and Ideals and Methods in Americanization Work.

In view of the interest shown by colleges in the subject of immigrant education, the Commissioner of Education has offered to give assistance and advice with respect to courses of study and methods to any colleges or universities planning to introduce courses in training for leadership in Americanization service. The Division of Immigrant Education in the bureau has centered its attention upon the problems connected with the education of immigrants and the inculcation of American civic ideals. Dr. F. E. Farrington of this division declares:

"American colleges and universities are more and more awakening to the necessity of touching modern life on its dynamic side; of inspiring and initiating social progress, and of training leaders in the work of civic uplift. Here is a field which opens up almost limitless possibilities in the way of social service. One needs, however, a peculiar sympathy for and a specific knowledge of the foreigner, appreciation of his limitations and his possibilities, as well as a realization of what he can contribute to our economic, ethical, and spiritual progress when properly assimilated, and what grave dangers he can also bring if we fail to imbue him with our national ideals. The fields are already ripe unto the harvest, but trained and competent laborers are few. Letters have been received at the Bureau of Education lamenting the fact that evening-school classes for foreigners have been given up on account of the lack of trained principals and teachers to handle this problem.

"Upon our colleges and universities, therefore, devolves the responsibility of preparing these workers, of giving them breadth of vision, and catholicity of purpose, in short of training them for their tasks."

TEACHERS' COTTAGES

Teachers' cottages, erected by the community in or near the schoolhouse, and used not only as the teacher's residence but also as the community center, are advocated in a bulletin prepared by R. S. Kellogg and distributed by the Department of the Interior through its Bureau of Education to county superintendents and other officers in charge of rural schools. The bulletin describes the movement for teachers' residences in rural districts and gives plans for cottages of various sizes and types.

Lack of suitable boarding accommodations is one of the most serious difficulties in the way of securing suitable teachers for country schools, the bulletin declares. There are more than 200,000 rural school districts in the United States and over 16,000,000 children of school age who live in the country or in towns of less than 2,500 population, yet it is impossible because of the living conditions to get teachers of the highest type to remain in the country.

Mr. Kellogg says: "Many farm houses have no accommodations whatever for a teacher, and often kitchen, living room, and dining room are combined in one, with no heat in any other room in the house. The farmer and his family have to spend most of their time working indoors or out, eating and sleeping. Their occupations and hours of labor in no way correspond to those of the teacher, which increases the difficulty of fitting the teacher's necessary habits to those of the farmer with any satisfaction to either. A good teacher must spend a considerable amount of time almost every evening upon school work, for which a quiet, comfortable room is essential. If she insists upon such a room when she goes to board in the country she is likely to be considered "stuck up" and exclusive. If she gets a room by herself it is often unheated and too uncomfortable for study in cold weather.

"On the other hand, if the teacher is forced to spend her entire time in the living room with the rest of the family, she has no opportunity to prepare properly for her school duties, and is also very likely to be drawn unavoidably into neighborhood gossip and factional disputes to the detriment of her teaching influence.

Many of the better situated families in the country districts who have the facilities, do not care to take a steady boarder, so that if a teacher gets a place to board at all she may be forced to go to farm houses where only the barest accommodations can be secured."

It is because of these conditions that the teachers' cottage movement has developed rapidly in the past few years, until, according to an investigation by J. C. Muerman of the Bureau of Education, recorded in the bulletin, there are now one or more teachers' cottages in every state, and in the State of Washington, where the movement has been fostered by Mrs. Josephine Preston, State Superintendent of Public Instruction, there are now 108 of these cottages.

PRACTICE COTTAGES IN HOME ECONOMICS TEACHING

Housekeeping cottages, in which the students obtain actual practice in household work, are a prominent feature of current progress in home economics, according to a report issued by the Department of the Interior through the Bureau of Education.

"The practice house is as distinctly a legitimate part of the equipment for teaching home economics as the sewing machine, ironing board, or individual desk with its cooking utensils," declares the report.

"Home economics departments in school and colleges are not all so fortunate as to have residences in which to instruct in home management and in house wifery. There has been some hesitancy among school officers because of the initial expense of a practice house. But as it is recognized that these houses are quite as necessary as are good laboratories and that the maintenance costs are not excessive, more departments are being thus supplied. These houses offer opportunities for experimental studies in household administration, make practice in home furnishing possible, and afford excellent places for studies in nutrition."

The report shows that home economics is now a recognized course of study in all agricultural colleges to which women are admitted. Thirty-one state universities offer regular courses in home economics, and most of the private and denominational colleges and universities now offer similar instruction. So important has the subject become in state public-school systems during the past two or three years that now practically every state normal school has a course in home economics for prospective school teachers.

Summer schools are coming to play an especially important part in home economics teaching. The Bureau of Education received announcements from 192 schools that were offering courses during the summer of 1914; in 1915 the number reporting had increased to 230, and a still further increase is already assured for 1916.

Twenty-three states report an outline of lessons in home economics for statewide use. A state manual of study for the public elementary schools of Alabama contains an outline for lessons in cooking and suggestions for the teaching of sewing in the grades, with lists of equipment and references for domestic science teachers in the grades. In California each county or city board of edu-

cation prescribes its own course of study in home economics. An outline for a course of lessons in home economics has been prepared for the common schools of Illinois. This is made use of particularly in the rural schools. The domestic science section of the high school conference of Illinois has recently completed a comprehensive outline for lessons in the fifth, sixth, seventh, and eighth grades, thus taking an important step in helping to unify the courses offered in home economics below the high school.

WHAT ONE NORTH DAKOTA COUNTY IS DOING FOR RURAL SCHOOLS

Standardization and Consolidation

The schools of Grand Forks County, N. Dak., were originally organized under the old district system with the result that school consolidation has been slow and difficult to obtain. However, where such schools have been established they have come to stay and have proved so efficient as to stimulate improvement in all the schools of the county. School boards have been urged to improve their one-teacher schools so as to yield the highest possible efficiency. State aid for rural schools has encouraged school patrons to provide better school facilities, and has stimulated them to work toward putting their schools into the so-called "first class." The better conditions have become general. There are better heating and ventilating plants, schools furnished with single seats, and equipped with libraries, up-to-date textbooks, pictures, maps, better water supply, cleaner toilets, and playground apparatus. Equipment has also been provided for teaching domestic science and agriculture both in the one-teacher schools and in the consolidated schools.

Rural School Nurses

Not only has the material equipment been improved, but such organization has been effected that the interests of the home, the community, and the school are being developed together. The county superintendent has three assistants, two of whom assist in the field work, one as a school nurse, and the other as a school supervisor. The school nurse also works under the direction of the county board of health, thus bringing the school organization into closer touch with the other organizations of the county. Her work has resulted in improved school room sanitation, in greater attention to personal hygiene, in checking the spread of contagious

diseases, and most of all in developing among pupils, patrons, and teachers a higher appreciation of good health and thorough instruction in ways of dealing with defective teeth, sight, and hearing.

Professional Supervision

The school supervisor helps the teachers adapt the school work to the lives of the children. The industrial clubs of the county are well organized and represent the closest cooperation between home and school. Likewise the parent-teacher clubs stand for the common interests of home, school, and community.

There is much evidence that modern methods of instruction prevail in the schools. In some schools the Curtis standard tests in arithmetic are used. In one consolidated school a junior high school has been organized.

Helpful school bulletins on methods of teaching and the content of the course of study are issued by the county school officials.

Equality of Educational Opportunity

The slogan for this county is that every child shall be educated in an institution—whether the one-room school or the well-graded school—whose purpose is to train for intelligent and serviceable American citizenship. The school system through its various phases of organization and various activities is utilizing every available opportunity to this end.

NEW LEGISLATION IN PENNSYLVANIA AND WISCONSIN

Under this title the National Association of Manufacturers has published the report of its Committee on Industrial Education, presented at the twentieth annual convention, May 25, 1915. (Address the office of the secretary, 30 Church Street, New York, N. Y.)

The report discusses the new law in Pennsylvania, limiting the hours of labor for children under 16 years of age to fifty-one hours per week, of which eight hours must be spent in a continuation school, providing such a school is established in the community, and the Wisconsin law, which has been in operation three years, limiting the hours of labor for children under 16 years of age to forty-eight hours per week, of which five hours must be spent in a continuation school.

It is estimated that about 35,000 children in Wisconsin, and 75,000 in Pennsylvania, are or will be affected by this legislation.

The report analyses the functions of the continuation school, its relation to the existing public-school system, and its possibilities for usefulness in meeting the educational needs of the "50 per cent" of children who leave school before completing the work of the regular elementary school.

In releasing the report for distribution, the chairman of the committee, H. E. Miles, who is also president of the Wisconsin State Board of Industrial Education, announces that the Wisconsin board has decided to employ a man to study the conditions arising under the operation of the continuation school law, and to work out plans for meeting these conditions with part-time, all-day, and evening schools. F. H. Glynn, New Haven, Conn., has been appointed to the position, with a well-defined purpose of developing plans that shall meet the approval of educators, representatives of labor, and employers.

The committee indorses a program for industrial education in a community which provides:

(1) Two-years' and three-years' apprenticeship courses elective for children 14 years of age and over who have had the equivalent of six years of the elementary school; with shop teachers selected from the industries, and the instruction so coordinated with local industries that graduates of the courses may be credited with substantial allowances on their apprenticeships.

(2) Elective vocational courses for high-school pupils.

(3) Evening continuation classes for adult workers, and day continuation classes for employed workers under 16 years of age.

(4) Practical training on real work and a commercial product.

(5) Control by a committee of representatives of employers and skilled employees under the direction of, and responsible to, the regular board of public education, insuring close coordination between the industrial schools and the regular public schools.

It is asserted that a program involving these features "is especially favored by educators, manufacturers, and representatives of labor," and that a community which has such a scheme in successful operation "will have met what, at this time, seems to be her full obligation" in the field of industrial education.

CONFERENCE BOARD ON TRAINING OF APPRENTICES

Announcement is also made that a number of national associations of employers have organized a "Conference Board on the

Training of Apprentices," of which M. W. Alexander, West Lynn, Mass., is executive secretary. Each member association is represented on the board by its president and two additional delegates.

According to a statement issued by the executive secretary, the board is organized to promote cooperation among employers in training employees "for industry in industry," and to impress upon employers their peculiar responsibility in this respect; to stimulate the establishment of effective apprenticeship systems for young people, based on coordinated trade training and technical instruction, and of specialized training courses for men and women; to devise plans and make recommendations to employers for the accomplishment of these purposes; and to cooperate with all public and private agencies engaged in effective preparation of young people for industrial life.

The board has already agreed upon a uniform apprenticeship agreement and an apprenticeship certificate which are so worded that they may be used in connection with apprenticeship training in any industry, except where statutory requirements of local conditions necessitate slight alterations or additions to the agreement and certificate.

The apprenticeship agreement outlines in broad terms the obligations undertaken by the employer, and by the apprentice and his parent or guardian. The agreement specifically states that the employing company promises "adequately to train and instruct the apprentice in the principal operations of said art or trade, including . . ." The board is now engaged in determining what the fundamental operations of the various trades are, with a view to publishing the findings in a bulletin for the guidance of employers and interested people generally.

The board also agreed that the apprenticeship agreement should be considered as an agreement of moral rather than of legal force.

VOCATIONAL GUIDANCE

"Probably no phase of the movement for vocational education exhibits clearer evidence of the rapid evolution in thought and practice that is taking place than vocational guidance," says Dr. W. T. Bawden, specialist in industrial education of the United States Bureau of Education, in his annual review of progress for the year 1915 made to the Secretary of the Interior.

"Only a few short months ago vocational guidance was conceived of chiefly as a matter of giving to boys and girls advice in the choosing of a life work and assisting in the securing of positions. In view of the ambitious attempts made in a few quarters, and especially the claims of a few concerns that have investigated the commercial possibilities of vocational guidance, extravagant expectations have been raised in the popular mind that have not been realized.

"This conception is rapidly passing, however, and among the leaders of the vocational guidance movement the chief function of their work is now regarded as the study of vocational conditions and opportunities, and the making of the resulting information available to boys and girls.

"The most important service that can be rendered the individual youth, under the name of vocational guidance, is to set him to thinking, at the proper time, about the problem of choosing a life work as a problem to be seriously faced and prepared for—to make him fully conscious of its existence as a problem to be solved, and aware of the sources of data having any bearing on its solution."

Vocational guidance in its application to college and university students has been receiving special attention according to Dr. Bawden. He points out that sooner or later a closer correlation will have to be worked out between the college course and the life of the community for which students are educated.

"Probably the most serious obstacle to progress in vocational guidance is the aloofness of the school-teacher, under ordinary conditions, from such of the world's work, and the practical difficulties in the way of his knowing very much about certain vastly important phases of it through actual participation, or even through close contact.

"Important events during the past year include the offering of a college course for vocational counsellors by Boston University in cooperation with the Vocation Bureau, Boston, Mass., and the announcement by the Tuck School of Finance and Business Administration at Dartmouth, of a new course for employment managers to consider the problems arising in connection with the examination, employment, and training of a staff of employes."

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CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The feast of St. Thomas, Patron of the School of Philosophy, was observed on March 7, as a holiday for the entire university. The faculty in academic robes and the student body attended Solemn High Mass celebrated in Gibbons Hall Chapel at 10 a. m., by the Rev. Dr. Patrick J. McCormick, assisted by the Rev. John Boylan, deacon, the Rev. Henry Hammer, subdeacon, and the Rev. Eugene J. McDonald, master of ceremonies. In the afternoon the Rev. Dr. James J. Fox delivered an interesting lecture in the assembly room, McMahon Hall, on "St. Thomas and the State."

A celebration in honor of St. Patrick was held on the eve of the feast in the assembly room, and was largely attended by the students and professors. Introductory remarks were made by Rev. Dr. Fox and the principal address was delivered by the Rev. Dr. Pace whose subject was "St. Patrick, His Inheritance and His Heritage." Senator Henry F. Ashurst, of Arizona, also made an inspiring address on the "Idealism of the Irish People." The musical numbers included selections on the piano by the Rev. F. J. Kelley, Mr. A. Schellinger, and Mr. C. Fenton; a song by Mr. Vincent Murphy, and appropriate pieces on the harp by Miss Edythe Marion Brosius.

The Rector's Prize Debate took place on Thursday, March 2, in the assembly room, McMahon Hall, in the presence of a large audience. The question discussed was "*Resolved*, That the Opposition of Labor Unions to Efficiency Systems is Justifiable, under Present Industrial Conditions." The judges consisting of the Hon. Joseph R. Ransdell, United States Senator, the Rev. P. C. Gavan, Rector, Sacred Heart Church, and the Hon. John Burke, United States Treasurer, decided in the favor of the up-holders of the affirmative side. The debators were as follows: **Affirmative**—John S. Derham, '16; M. Lloyd Freese, '18; James J. Gallagher, '17. **Negative**—Joseph J. O'Leary, '16; Arthur J. J. Flynn, '18; Michael G. Luddy, '16.

On March 26, Dr. Ryan delivered the last lecture of his series before the Volksverein of Brooklyn. His subject was "Catholic Labor Unions." In the preceding addresses of the course, he

spoke on "The Necessity of the Labor Union" and "The Good Labor Union." During the fall and winter, Dr. Ryan lectured in Salem, Lawrence, Concord, Providence, Syracuse, New York, Philadelphia, Baltimore and Washington. The topics treated were: "The Church and Radical Social Movements;" "The Heart of the Social Question;" "Work and Wages;" "Not Socialism, but Social Reform;" "The Minimum Wage;" "The Fallacies of Feminism;" "Social Settlements;" and "Emigration Legislation and Restriction."

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

Educators will join with social workers at the forty-third annual meeting of the National Conference of Charities and Correction at Indianapolis, Ind., May 10 to 17, in considering what both can do toward solving the big problem of giving children the most effective education and training possible. Ground that is comparatively new for the conference will be covered by the section on children, of which Miss Julia C. Lathrop, Chief of the Federal Children's Bureau, is the chairman. The entire program of the section will be devoted to the relation between the schools and the workers in the field of charity and correction.

John H. Finley, New York Commissioner of Education, and Mrs. Florence Keller, General Secretary of the National Consumers' League, will discuss in this connection the question "How Can Social Agencies Promote the Effectiveness of the Public Schools?" William Wirt, Superintendent of Schools, of Gary, Ind., will give an address on the social bearings of the Gary plan.

The most effective development of the school center will occupy a large part of the program. Dr. Philander P. Claxton, United States Commissioner of Education, will lead the discussion, speaking on the school center both in the city and in the country.

Advances in vocational guidance will also be considered. Miss Anna Herkner, of the Maryland Bureau of Statistics and Information, Baltimore, will give her views and experience on "Steering the Child into Work." The aid which the social worker can give in bridging the gap between the school and profitable employment will be taken up in this connection.

A broad field of community problems will be covered by eight other sections of the conference. That on the family and the community will take up the coordination of civic effort in small

communities. In its general session it will consider conditions adverse to efficient public work under democratic government.

Sections on health, on feeble-mindedness and insanity, and on inebriety will go into the relation of mental and physical factors in bad social conditions. A section on unemployment will examine into the degree to which social workers are prepared for the next period of stress. Graham Romeyn Taylor, of *The Survey*, is in charge of a section on the promotion of social programs in which representatives of labor, business men, editors, and public officials will give their ideas on the relation of social workers' programs to the community in general.

The growing tendency to put relief work in the hands of public agencies will occupy much of the attention of a section on public and private charities. Problems connected with the organization and administration of charity work, and the keeping of proper records will also be discussed.

The conference will be opened on the evening of May 10, with an address by the president, Father Francis H. Gavisk, in which the keynote of the entire gathering will be struck, and also a talk of exceptional public interest by Ernest P. Bicknell, director of civilian relief of the American Red Cross, in which Mr. Bicknell will discuss war relief and his own experiences close to the firing lines in the various European war zones.

FOREIGN MISSION SEMINARY

In recent interesting letters we have learned of the faculty and the course of studies of the Foreign Mission Seminary, Maryknoll, Ossining, N. Y. At this young institution there are now about forty students, all aspirants for the foreign missions, and the society now counts, in addition to its two organizers, three other priests, ordained within the past eighteen months. For the present scholastic term, through the courtesy of the Very Rev. Raymond Meagher, Provincial of the Order of Preachers, three Dominican fathers are teaching at the Seminary, to which they come, two of them daily, from Hawthorne, six miles across the country. They provide courses in Philosophy, Theology and Scripture.

Resident at Maryknoll are two other priests, one kindly loaned by the Bishop of Albany, the other, a young missioner from India, a Paris Seminary alumnus, loaned by the Archbishop of Pondichery. Twice a week the pastor of Brewster, N. Y., whose

parish duties allow him considerable time for study, comes a distance of almost 30 miles to teach Church History; and a specially trained lay-professor of Latin and English comes an equal distance three times a week, to help our Maryknoll priests on the staff of our Apostolic School, the Venard.

The seminary also has the services of a physician who, after some years of general practice in Yonkers, has taken up a specialty in New York City, but continues to give the students the benefit of his general training. He comes once a week throughout the scholastic year, and has given courses on First Aid to the Injured, the Eye, and Anatomy.

All told, therefore, there are on the faculty at Maryknoll—which this year it must be remembered, has the Venard School under its wing—seven resident priests, three non-resident priests, and two laymen. These have been aided in the elementary branches by some of the senior students.

The seminary follows quite closely the course of study pursued by aspirants to the secular priesthood all over the world. The curriculum includes two years of Philosophy and four of Theology, with the usual accompanying courses in Holy Scripture, Ecclesiastical History, History of Religion, Patristics, Liturgy and Plain Chant.

At Maryknoll, in addition to the above, special instruction is given in speaking French (this in view of probable later association with French-speaking missionaries); in medicine, so that the future apostles may know how to guard themselves and their flocks against physical ills; and in newspaper or magazine writing, to train them how to attract the attention of reading Catholics to the mission field and its many-sided interests. The natural sciences are also studied or reviewed during this senior course.

Students are admitted to the senior courses only after assurance that they have already had a strong foundation in the Classics, Latin and Greek, in English, Mathematics and Secular History. Such students are rarely under 19 years of age. Each is required to present testimonials from his pastor and from the houses of education in which he has received his former training. He is also expected to present a certificate of health, because a student physically imperfect is hardly suited for the apostolic career.

The preparatory course, which this year is being given at Maryknoll, but which, beginning next fall, will in all probability be

continued in a permanent home within the Pennsylvania lines at present covers a period of five years, each running from early September to the end of June. Boys are admitted to this course after they have finished the grammar schools. Two who have come were only 14 years old when they entered, but the average age of these young aspirants at entrance is higher than this. The directors of the seminary are strongly inclined to take promising boys at the earlier age, when their young minds and hearts are very impressionable. The vacation season which for the juniors extends through July and August, gives sufficient opportunity to test their perseverance as aspirant apostles. The vacation season for the senior students of Maryknoll, also extends over two months, but only one month is spent outside of the seminary.

APPROPRIATION FOR U. S. BUREAU OF EDUCATION

The appropriations for the Bureau of Education for the current fiscal year amount to approximately \$120,000, not including printing fund and the appropriation for the schools of Alaska. Estimates submitted for the fiscal year 1916-17, are for approximately \$217,000, an increase of approximately \$97,000 over the amount for the current year. This includes an increase of \$38,150 for the investigation and promotion of rural education, industrial education, and school sanitation and hygiene; an increase of \$5,040 for the promotion of school and home gardening in cities, suburban communities, and manufacturing towns; an increase of \$5,000 for traveling expenses of members of the bureau; and the following new items: For specialists in city school education, \$10,500; for the investigation and promotion of the education of exceptional children, \$8,800; for an assistant commissioner of education who shall be a specialist in secondary education, \$4,500; for specialists and assistants in secondary education, \$5,000; for specialists and assistants in commercial education, \$10,500; for specialists and assistants in education of civics, \$4,800.

EDUCATIONAL LAWS PENDING

United States Congress

Bills introduced:

S. 2520 (Pittman).—Granting to the State of Nevada 7,000,000 acres of land in said state for the use and benefit of the public schools of Nevada and of the State University.

S. 3306 (Smoot).—Providing for the establishment of a military aviation academy within the State of Utah.

S. 3348 (Walsh).—Granting to the State of Montana 100,000 acres of land in said state for the support of a school of forestry.

S. 3478 (Shafrroth).—Establishing a military academy at Fort Logan, Colo.

S. 3658 (Jones).—Establishing a naval academy at some point in the State of Washington to be designated by the Secretary of the Navy.

S. 3659 (Jones).—Establishing a military academy at some point in the State of Washington to be designated by the Secretary of War.

S. 3670 (Nelson).—Establishing a military academy at Fort Snelling, Minn.

S. 3805 (Smoot).—Establishing a preparatory military academy at or near Fort Douglas, Utah.

S. 3952 (Sheppard).—Making an appropriation of \$100,000 for investigation and promotion of rural education.

S. 4071 (Dillingham).—Establishing the University of the United States.

S. 4093 (Lewis).—Establishing a naval academy of the United States on Lake Michigan, at the City of Chicago.

S. 4282 (Warren).—Permitting the State of Wyoming to relinquish to the United States lands heretofore selected and to select other lands from the public domain in lieu thereof.

S. 4355 (Smith, of Maryland).—To promote efficiency of instruction at the Naval Academy by providing for the systematic appointment and compensation of professors and instructors on the teaching staff.

S. 4408 (Shafrroth).—Granting to the State of Colorado land in said state for the use and benefit of the public schools and University of Colorado.

S. 4411 (Lea).—Increasing the number of cadets at the United States Military Academy.

S. 4492 (Sherman).—Creating a national university at the seat of the Federal Government.

S. J. Res. 77 (Harding).—Directing the Bureau of Education to take such steps as are compatible with Federal authority to encourage the teaching of the Spanish language in the United States.

H. R. 8485 (Nolan).—Providing for the establishment of a division of civic training in the Bureau of Education.

H. R. 9318 (Humphrey, of Washington).—Same as S. 3658.

H. R. 9390 (Johnson, of Washington).—Same as S. 3659.

H. R. 9533 (Jones).—Providing a civil government for Porto Rico.

H. R. 9825 (Wm. Ezra Williams).—Establishing a military academy at some point in the State of Illinois to be designated by the Secretary of War.

H. R. 9910 (Howell).—Same as S. 3705.

H. R. 10027 (Evans).—Same as S. 3348.

H. R. 10384 (Burnett).—Regulating the admission of aliens to, and the residence of aliens in the United States.

H. R. 10396 (Hayes).—Establishing a naval and aviation academy on the Pacific coast within 150 miles of San Francisco.

H. R. 10415 (Howell).—Same as S. 3306.

H. R. 10416 (Howell).—Granting to the State of Utah the Fort Duchesne Reservation for its use as a branch agricultural college.

H. R. 10571 (Tillman).—Creating the national board of rural-industrial schools for mountain children.

H. R. 10578 (Clark, of Florida).—Establishing an aviation school and station at or near Fernandina, Fla.

H. R. 10589 (Abercrombie).—Appropriating \$1,000,000 annually to be used by the Bureau of Education, in cooperation with State Departments of Education, for the purpose of investigating and promoting rural education, industrial training, and the elimination of adult illiteracy.

H. R. 10647 (Raker).—Similar to H. R. 10396.

H. R. 11086 (Platt).—Providing for the appointment to the United States Military Academy of honor graduates of military schools.

H. R. 11163 (Clark, of Missouri).—Similar to S. 4411.

H. R. 11250 (Hughes).—Providing for the promotion of vocational education. Favorably reported.

H. J. R. 57 (Kent).—Proposing the establishment of a military and naval academy on the Pacific coast.

H. J. R. 93 (Garland).—Authorizing the appointment of a commission in relation to educational, vocational, and military-naval training.

H. J. R. 140 (Abercrombie).—Authorizing the appointment of a

commission in relation to the investigation and promotion of various phases of education by the United States executive departments and bureaus thereof.

New York

Bills introduced:

S. B. 63 (Hamilton).—Amending generally the charter of the City of New York relative to the Department of Education.

S. B. 65 (Hamilton).—Amending section 1084 of the charter of the City of New York. Requires high schools to hold evening sessions and to provide same course of study therefor as for day schools.

S. B. 92 (Slater).—Establishing a normal and training school in the County of Westchester.

S. B. 95 (Slater).—Fixing additional qualifications of voters in school districts to entitle them to vote on certain questions.

S. B. 111 (Greiner).—Directing the Commissioner of Education to appoint a committee of seven to make a list of Bible references to be used in the public schools.

S. B. 127 (Carroll).—Relating to regents' examinations. In examination in any subject the passing mark shall be the same, regardless of method by which or place or school where applicant acquired knowledge of subject.

S. B. 185 (Cristman).—Establishing a system of normal and training schools for the purpose of training teachers for rural schools.

S. B. 206 (Brown).—Amending the tax law; exempting property of public libraries from taxation.

S. B. 210 (Slater).—Creating a committee to inquire into the subject of military training for the young men of the state.

S. B. 233 (Lockwood).—Relating to compulsory education, school census, and child welfare. In lieu of a census board in cities of first class except New York, a "compulsory education, school census, and child welfare board" is proposed for all cities except New York.

H. B. 15 (Fertig).—Same as S. B. 63.

H. B. 18 (Fertig).—Same as S. B. 65.

H. B. 69 (Goodman).—Providing for furnishing free spectacles, free dental inspection and dental treatment to public-school children in New York City.

H. B. 95 (Kramer).—Same as S. B. 127.

H. B. 134 (Welsh).—Providing for instruction in physical training and military science. Commissioner of Education to prescribe course of study. Officer of national guard may be detailed to give instruction. Use of armories, arms and equipment may be granted by adjutant-general.

H. B. 141 (Oldfield).—Establishing a state normal school in the Village of Bath.

H. B. 147 (Blakely).—Same as S. B. 92.

H. B. 154 (Goodman).—Amending the charter of the City of New York. Provides that vacancies in teaching force shall be filled within six months.

H. B. 178 (Davis).—Requiring the United States flag to be displayed on the walls of main assembly rooms of schoolhouses.

H. B. 204 (Hopkins).—Same as S. B. 95.

H. B. 228 (Shapiro).—Amending the railroad law providing for reduced fare for school children in the City of New York.

H. B. 288 (Tallett).—Same as S. B. 233.

H. B. 301 (Davis).—Directing the Commissioner of Education to prepare a course of study in typewriting, bookkeeping, and stenography for secondary schools, and requiring high schools to offer such instruction.

H. B. 303 (Law).—Same as S. B. 210.

South Carolina

Recommendations of State Superintendent:

1. That liberal appropriations to the public schools be continued, and that not less than \$400,000 be given for this work during 1916.
2. That the examination and certification of teachers be vested in a state board.
3. That provision be made for at least some beginnings in agricultural and industrial teaching.
4. That the work for mill schools and for night schools be continued and strengthened.
5. That the organization of the county superintendent's office be strengthened by providing adequate salary for the county superintendent for his professional supervisory assistants.

*Virginia**Bills introduced:*

S. B. 8 (Strode).—Submitting to the qualified voters of the state, at the regular election 1916, the question of compulsory education.

S. B. 9 (Corbitt).—Providing free textbooks at joint expense of the state and the counties and cities.

S. B. 10 (Cannon).—Requiring fire escapes on schoolhouses of three or more stories in height.

S. B. 53 (Cannon).—Providing, upon petition of a majority of the patrons of any school, for placing a United States flag upon the schoolhouse.

S. B. 62 (Early, et al).—Providing for a Woman's College in the University of Virginia.

S. B. 76 (Addison).—Providing for the appointment of a committee to consider the feasibility of printing public-school textbooks by the state.

S. B. 82 (Jeffreys).—Relating to state uniformity of textbooks.

S. B. 89 (Davis et al).—Defining the powers and duties of the State Board of Education.

S. B. 117 (Bowers).—Repealing the teachers' pension law.

S. B. 146 (Walker, et al).—Providing additional powers and duties of the State Board of Charities and Corrections. Provides for care and training of feeble-minded children.

S. B. 147 (Walker, et al).—Providing for the care of feeble-minded persons.

S. B. 165 (Conrad).—Defining what school funds shall consist of.

S. B. 169 (Strode).—Establishing a colony for the feeble-minded.

H. B. 7 (Jones).—Same as S. B. 53.

H. B. 19 (Brewer, et al).—Same as S. B. 147.

H. B. 20 (Brewer, et al).—Same as S. B. 146.

H. B. 30 (Walton, et al).—Providing for the election of district school trustees and for a county appeal board to act on all appeals from district trustees.

H. B. 67 (Fuller).—Providing for free textbooks when voted by the qualified electors of the district.

PATRICK J. McCORMICK.

H. R. 25 (Kraemer).—Same as S. B. 127.

H. R. 134 (Wohl).—Providing for instruction in physical training and military science. Commissioner of Education to prepare course of study. Officer of national guard may be detailed to give instruction. Use of armories, arms and equipment may be granted by adjutant-general.

H. R. 41 (Oldfield).—Establishing a state normal school in the Village of Bath.

H. R. 47 (Blankley).—Same as S. B. 92.

H. R. 154 (Goodman).—Amending the charter of the City of New York. Provides that vacancies in teaching force shall be filled within six months.

H. R. 173 (Davis).—Requiring the United States flag to be displayed on the walls of main assembly rooms of schoolhouses.

H. R. 204 (Hopkins).—Same as S. B. 95.

H. R. 238 (Shapiro).—Amending the railroad law providing for reduced fare for school children in the City of New York.

H. R. 256 (Tallett).—Same as S. B. 233.

H. R. 301 (Davis).—Directing the Commissioner of Education to prepare a course of study in typewriting, bookkeeping, and stenography for secondary schools, and requiring high schools to offer such instruction.

H. R. 303 (Law).—Same as S. B. 210.

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CULTIVATION OF THE FEELINGS

In the November issue a brief review was given to "The Feelings of Man, Their Nature, Function and Interpretation." In connection with that review, I confess to an apprehension that in all our American schools for boys, Catholic Denominational and so-called nonsectarian schools alike, the training of feelings receives too little attention.

In many continental European schools too, little time and encouragement is given to athletics, while the contrary must decidedly be said of our schools. On the other hand in continental European schools a most liberal, perhaps at times extravagant portion of time and study is allotted to theatrical and musical performances. In our boys' schools these are almost entirely neglected, and thus one great means of cultivating feeling left unused. Classes of elocution are supposed to fill the gap, but it would seem they do it very imperfectly; they do not train the feelings to any notable degree of delicacy or power or suggestion, still less to flexibility.

In music certain passages have to be sung *fortissimamente*, others *pianissimamente*. Would it do to have the former sung by a great number of strong voices and the latter by the least number of thin voices? The very idea is laughable, for the voice of each singer has a special *nuance*, whereby we distinguish the tenor voice, *e.g.*, of this man from the tenor voice of that man. If all the tenor voices of a choir harmonize well together and so likewise the other parts, a passage sung by them *pianamente* has a charm which a merely reduced number of singers could never effect.

Similarly a perfect training in the generation and modulation of feeling can be obtained by nothing so effectively as by the play of dramas, where like feelings of different persons find expression in an astounding variety. There is unity in variety, one of the requisites for beauty and perfection.

It is true that youthful players are apt to learn their own part, but to bother themselves as little as possible about the other rôles, so that notwithstanding repeated general rehearsals they could much less give a résumé of the play than any intellectual spectator. But this should not be so, nor could it be if the play were read to the players before the distribution of their parts, and the most salient

characters pointed out, the passages of deep feeling emphasized, and the embodied moral distinctly shown. With this simple precaution the mysterious wealth and power and refinement of feelings attainable above all by the drama would probably strike root in young hearts.

J. J. ISENRING.

Childs, Maryland.

REVIEWS AND NOTICES

A Primer of Peace and War—The Principles of International Morality. Edited by Charles Plater, S.J., M.A. P. J. Kenedy and Sons, New York; P. S. King and Son, Ltd., London. Cloth, 282 pages, 80 cents, net.

It is a treasure and deserving of hearty welcome, for all that it is an unassuming duodecimo with a pale green cover and modestly calling itself a primer! Epitome would be closer to describing its contents, even if primer does convey a sense of their rigid orderliness and simplicity of statement. There is an admirable bibliography, index, and table, and there are gratifying appendices of the Papal contributions toward Peace. Best of all, you can read it through calmly and afterwards reconsider it pleasantly, whether yours is the cause of the Allies or that of the Central Powers. This, at such an hour, is perhaps its highest praise!

The preface itself arrests one's attention with its quiet dignity and right reason: "The numerous textbooks on International Law published in these days usually deal with the actual usages and agreements between nations, *i.e.*, with what is called *positive law*. They do not as a rule devote much attention to the *moral law* on which international law is based. In other words, they are more concerned with how States *agree to act* than with how they *ought to act* towards one another.

"Now it is imperatively necessary, especially in these days when international morality has so largely broken down, to lay stress on the *moral* character of international law. Stable peace in Europe can only be secured by bringing *international relations* once more under the moral law, that is to say, by insisting on States keeping the law of God in their dealings with one another. But this, in turn, can only be brought about by the people: by the pressure of a sound public opinion. In the formation of this sound public opinion social students and social study-clubs have a leading part to play. . . .

"We are about to consider the subject of international morality from the point of view of *reason*. The moral law existed and could be ascertained by human reason even before the advent of Christ.

"*Revelation*, of course, helps us to grasp it more firmly, and in the historical part of this book we shall see something of the influence

of Our Lord's teaching upon international morality. But our science does not depend upon any dogma of Christian revelation. Our appeal is to the human reason.

"This does not mean that in international morality we can dispense with Christianity or safely build up our science without reference to revealed truth. Human reason needs guidance and support. It is precisely because, at the time of the Renaissance, men *dechristianized* international morality and cut it adrift from revelation, that international relations have today become so unreasonable. Not that the moral law was never broken in those days, but at least it was recognized.

"Hence, although all that we have to say in this book is based on reason and should commend itself to all thoughtful men, even to those who do not accept Christian teaching, yet those who take Christianity as their guide will find at every step additional motives for assenting to it. For revelation does not destroy reason but strengthens and perfects it."

In the first part, *International Morality in General*, there is a thorough-going examination into the character of the natural rights and duties existing between states. In the second part, *Morality and War*, the Catholic doctrine of war is set forth fully and lucidly. Hard upon it there follows a critical consideration of the false doctrines on peace and war, in which the two extremes of Militarism and Pacifism are revealed in their true character as nothing short of *immoral*. It is quite evident, of course, that the truth lies between them and that its name is peacefulness. But it may not be so evident, at first, that militarism is the working out of materialism in international politics, and that pacifism is in essence the confusion of State with individual, of divine counsel with divine command.

There is much of immediate and of future helpfulness indicated and suggested in Part Third, *Efforts Toward Peace*. At the very outset it is made evident that a world state, or an aggressive imperialism, or exclusive national states, or cosmopolitanism, or international Socialism, are all wrong aims and methods of establishing an abiding peace among men. It is pointed out emphatically that the only efforts which give promise of any success are those directed towards *the education of public opinion* with an immediate view to securing the subordination of international relations to the moral law, the right ordering of national interests

into those properly and improperly selfish, the cultivation of true as opposed to false nationalism, and an increased popular control over the government's foreign policy. An united, enlightened, persistent public opinion cannot be withstood, nor can it long be resisted. It is too powerful a force. Improperly directed it will inevitably become a devastating terror. Enlightened, it is omnipotent, not only within a nation itself, but *among* the nations, as well. And the educating of public opinion is among the most imperatively necessary of the efforts toward peace. Means to this end lie ready at hand. The impetus given to popular education by means of study circles is a significant indication of the larger uses to which these study circles and classes may readily be converted. A group of men who have formed their convictions by serious study could not only leaven the mass of public opinion in their neighborhood but could also challenge with confidence the influence of even a corrupt press. Popular literature is another powerful instrument, so direct is its appeal. Within the school itself there exists a tremendous opportunity for inculcating that true and profound patriotism which goes deeper than the mere salute to the flag, deeper than the mere complacent contemplation of the ocean to ocean sweep of national domain, which trusts in God, and endeavors everywhere and always to conduct itself in Christian-wise—with humility and a sense of responsibility in behalf of kindness and justice. With such a patriotism, peace societies will take on an indisputable value and be secure against discrediting exaggerations either in conduct or in utterance, secure against the urging of measures which could only have the effect of weakening national defenses without any corresponding benefit accruing. With such a patriotism, there will be inestimable advantage deriving from the attendance of national delegates at the congresses of international societies devoted to the promotion of religion, science, art, education, commerce, industry—for there will grow a sympathetic understanding among nations that human welfare is a matter of moral relationship best to be secured by the inter-dependence of nations in Christian action.

The fourth section of the Primer is given over to an historical consideration of the development of the idea of war under the Christian dispensation, from New Testament times down through St. Augustine and St. Thomas Aquinas to Grotius and the post-Renaissance political philosophies. It is with justice that Grotius

has been called the founder of modern international law, for his *De Jure Belli et Pacis* set up an acceptable standard which had a deep influence upon international action down to the time of the French Revolution. Since then there have come new problems and new principles, of which the *Principle of Nationalities* has thrown the longest shadow across the nineteenth century into our own disturbed times. It is not easy to define it, since it has meant different things to different peoples, but in its simpler and earlier form it was the assertion that a body of individuals large enough and sufficiently united to form a "people" had the right to independent political existence provided they demanded that independence with determination and perseverance. It has since come to mean more than the mere claim to a national independence. It includes the claim to unity, as well. The problems that thereby have arisen can scarcely be said to be solved, nor is it even hearteningly certain that today they are by any means in process of permanent and lasting solution. For the Principle of Nationalities has fostered national hatred and provoked the use of immoral methods in the advancement of the cause of unity, and it will be long indeed before full justice can and will be done. The problems at issue are fundamentally moral problems, and their final adjudgment must be upon moral grounds!

THOMAS QUINN BEESLEY.

Everyday Pedagogy, by L. I. Lincoln, Supervisor of training in the State Normal School, Farmington, Maine. New York, Ginn & Co., 1915, pp. viii+310.

With an optimism which should characterize every teacher's work, this volume grew out through the pen of one, who personally knows a teacher's trials as well as the great benefits derived from practical suggestions. In the words of Payson Smith, in his introduction "this volume reflects a thorough study of schoolroom needs on the one hand and of well tested theory on the other." The author's plan is well chosen and admirably executed. The teacher is presented in the various phases of everyday life. The needs of the pupil teacher and the isolated rural school teacher are, in a particular manner, kept in view throughout the volume. The chapters entitled, The Teacher, Apparatus, Starting In, are replete with prudent suggestions and directions for the youthful

and often over-enthusiastic teacher. The chapters treating of the different academic subjects, together with those presenting the disciplinary problems, contain many useful hints for all teachers but for primary and intermediate grade teachers especially.

Judged in the light of the theory of the Public School System, the volume is worthy of no little praise. To be a guide of every-day pedagogy to the Catholic school teacher much needs to be added. The daily correlation of the child's religious inheritance with his other four inheritances and the incalculable benefits for the civic and social phases of life, accruing therefrom, have not been sufficiently presented, to make this volume a *Vade Mecum* of the Catholic school teacher. This omission weakens for the Catholic teacher and indeed for all teachers, the message which the author aims to convey. It is to be regretted that the value of this treatise is thus lessened because of the insufficient recognition of so salient a psychological principle.

As to format, the volume is neat in arrangement and readable. A proper proportion is observed among the topics treated. The bibliographical references and topical index add considerably to the utility of the work.

LEO L. McVAY.

The Shepherd of My Soul, by Rev. Charles J. Callen, O. P.
Baltimore, John Murphy Co., 1915, pp. 215.

Perhaps no book of the Old Testament brings out, stimulates and strengthens the devotional element of man as does the book of the Psalms. The varied character of this book of praise, consisting as it does "of reflections, cast into poetical form, upon the various aspects in which God manifests Himself either in Nature or towards Israel or the individual soul," has endeared itself not only to the individual Christian but also to the Church as its hymn book and daily office. That the beauty and deep spirituality of the Psalms may be brought out and made more effective much has been already accomplished by the Christian writers of the past and present. In the volume before us, we behold another successful attempt to teach us how the Psalms, and especially that of the Psalm of the Good Shepherd, deepen our faith, resignation and comfort in God's Paternal presence. The Rev. Author has admirably traced "some of those beautiful and touching resemblances of the Shepherd and his flock on the

one hand, roaming over the hills and plains of Palestine and the Saviour of the world with the souls of men, on the other, pursuing together the journey of life."

As a volume for Lenten readings, Father Callan's book will be found both appealing and beneficial. Indeed it is hard to conceive of anyone be he a member of the Church or otherwise, who will not be rewarded spiritually by the devout perusal of this treatise of one phase of ascetical theology. In a word this volume deserves to be well-known and merits a place among those cherished and well-thumbed works, to which the earnest Christian turns for further solace and strength.

LEO L. MCWAY.

**First Annual Report of the Superintendent of Parish Schools
of the Diocese of Cleveland, for the year 1914-15.**

The first report of the Superintendent of Cleveland describes very well the present state of the school system and the nature of his first year's work. It contains the calendar for the coming school year, an orderly presentation of the statistics for all the schools, with good summaries, the data for the academies and orphanages, and a list of the schools taught by the different communities. It also incorporates the papers and discussions of the Annual Teachers' Institute.

The Superintendent began the work of better organization in his system with the standardization of the first-grade work of all the schools. A common curriculum and textbook were adopted for this grade in all schools, and, in substance, a uniform method. His visits were taken up with the practical features of applying the method, and the Teachers' Institute held at the close of the year was also concerned with the discussion of first-grade problems and the demonstration of the kind of work accomplished. Judging from the Report, which gives the Superintendent's views and also those of the teachers, the results of the plan have been eminently satisfactory to all concerned. It is evident that if the Superintendent has been aided by an excellent spirit of cooperation on the part of the teachers, the latter have profited much by the painstaking and prudent direction of their leader.

The most notable feature of the year's work is that religion was made the central and dominant subject in the grade especially supervised, and, to quote the Superintendent: "Minds were

working, children were thinking, and the work was pleasant for teacher and pupil. In the beginning doubts arose, the cry of 'new-fangled ideas' was heard, and often the fear was expressed that success would not come. No books were in sight. What were the children doing? They were learning to use their minds. During the second half of the year progress came by leaps and bounds. The children began to give evidence of the value of those months of slow preparation. At the end of the year the first grade pupils were the attraction in every school." Both the Superintendent and the Diocese are to be congratulated on the first report and the substantial progress it represents.

PATRICK J. McCORMICK.

A Student's History of Education, by Frank Pierrepont Graves. Macmillan Co., New York, 1915.

The author informs us that this book is not a condensation of his History of Education in Three Volumes. It aims to present the History of Education as a functional subject in the training of the teacher with emphasis always on those institutions and factors which have affected educational progress throughout the centuries, a knowledge of which is necessary for the correct understanding of present conditions and problems. The general impression given by the book is good, similar to that which we have of the earlier and more comprehensive volumes by the same author. The matter is for the most part condensed and well arranged, but many will find that it is too brief on important aspects of medieval education, and too expansive on certain phases of modern, especially in the United States. Granting, however, that such expansive treatment is justified by the class of readers he expects to reach, it should with its fullness be also inclusive of all large educational movements such as those fostered today by the churches. It is to be expected that Catholics, for example, will be displeased with it for its complete omission of reference to the modern development of their elementary school system, although a large number of movements and tendencies not strictly within the scope of public education are reviewed, for instance, industrial education, commercial education, and the experiments in methods like Montessori's. A great fact such as the existence of this large separate system should not be omitted even from a survey

of education in the United States, and especially not when such subjects as moral education in the schools are treated.

While the author's attitude toward the monasteries and medieval institutions is much more favorable than that of most non-Catholic writers he occasionally indulges in such statements as the following: "Thus monasticism accomplished not a little for civilization. While the works produced in the monasteries were uncritical and superstitious, they compose most of our historical documents and sources in the Middle Ages. And, although monastic schools were decidedly hostile to classic literature as representing the temptations of the world, and at all times their rigid orthodoxy prevented every possibility of science and the development of individualism, they, together with the cathedral schools, preserved a considerable amount of Graeco-Roman culture. Without the cathedral and monastic schools, the Latin and Greek manuscripts and learning could scarcely have survived and have been available at the Renaissance" (p. 58). As it stands this is a very uncritical statement to make on monastic literature, even apart from that produced during the height of the scholastic movement. Will not the reader wonder why the monks preserved the classics when they were "decidedly hostile to" them? And will he not challenge the sweeping statement that their rigid orthodoxy at all times prevented "every possibility of science," even natural science (which the author seems to have in mind), if he has ever read anything of the learning of a great medieval century like the thirteenth?

PATRICK J. McCORMICK.

Progressive Lessons in Hebrew with Exercises and Vocabulary, by Rev. Romain Butin, S. M., S. T. L., Ph. D., Instructor in Semetics, Catholic University of America. The Catholic Education Press, Washington, D. C., 1915; pp. xvi, 248; Price, \$2.

Key to the Progressive Lessons in Hebrew, by Rev. Romain Butin, S. M., S. T. L., Ph. D., Instructor in Semetics, Catholic University of America. The Catholic Education Press, Washington, D. C., 1915; Price, 50 cents.

There is an abundance of Hebrew grammars; hence it may be asked: Why has the Catholic University of America given a place

to a new one in its own series of textbooks? The answer is that few of the old Hebrew grammars are suited to the needs of beginners in this country. Some are too elementary and, in many points, unscientific. Others, very good in themselves, are intended primarily for graduate work. Others, again, written in foreign tongues, are not readily available for the average English speaking student. Furthermore many of them contain no treatment of Hebrew prose composition which is indispensable for a working knowledge of the original language of the Old Testament.

The *Progressive Lessons in Hebrew* form an eminently practical grammar. Following a method with which he has already obtained excellent results in the classroom, Dr. Butin has endeavored to be as brief and concise as possible without sacrificing scientific accuracy. In his introduction he devotes fifteen pages to the principal rules for reading and writing correctly, and judiciously leaves aside the various opinions and systems concerning the origin of Hebrew vowel-signs and diacritical points. The essentials of Hebrew phonetics are condensed within the compass of five pages. Beginners will be thankful for this. Often much time is spent in drilling them in the phonetics of a language before they are able to parse a simple sentence. This is like putting the cart before the horse. Just as students of Latin cannot understand phonology without some knowledge of declensions, conjugations and syntax, so also beginners in Hebrew should have some experience in reading and translating before they proceed to the consideration of Hebrew phonetics which, after all, cannot be handled successfully except in comparison with the other Semitic languages.

For practical reasons, as indicated in the preface, Dr. Butin treats syntax along with morphology, and arranges the entire material in twenty-four lessons, one for each week. The lessons are really progressive and fully justify the title of the book. The simplest rules of inflection and syntax, and the elementary structure of the nominal and the verbal sentence are explained in the very first lessons, so that the student is enabled from the beginning to construe and translate the sentences given in the form of exercises. After mastering the twenty-four lessons the student will be thoroughly equipped to read the common Hebrew text with profit and satisfaction, and to take up with pleasure the study of the larger Hebrew grammars, like those of König and Kautzsch.

The key, which is the complement of the Progressive Lessons, is published separately. It contains the translation of the exercises and outlines the proper method of studying the lessons. The key is of primary importance for all those who read the Progressive Lessons privately.

Teachers of Hebrew in seminaries and colleges will welcome the *Progressive Lessons in Hebrew*. They will find them invaluable for the work of the classroom, for Dr. Butin has succeeded in making the study of Hebrew interesting and attractive and, for the student with the will to learn, comparatively easy.

A. VASCHALDE.

Elementary Spanish Grammar, with Practical Exercises for Reading, Conversation and Composition, by Aurelio M. Espinosa, Ph.D., and Clifford G. Allen. New York, American Book Co., 1915, pp. 367.

Didactis' works, successful in their pedagogical functions, are few. Indeed, they are so few that the task of finding them after the double process of pedagogical and grammatical sifting is as arduous as it is ungrateful.

The plethora of Spanish grammars is such that it is rapidly assuming the aspects of a plague. It seems as if everybody had decided to teach Spanish through the printing press and, naturally, we find, sometimes, technical errors; nearly always gross mistakes in idiom very disagreeable to Spanish-speaking people, and to scholars who have been carefully trained, and very injurious to the student of "the triumphant Latin."

It is a great relief, therefore, to happen upon Espinosa and Allen's Elementary Spanish Grammar. Not only does it contain a complete exposition of grammatical principles, but it avoids, at the same time, all useless and cumbersome details, and treats a multitude of points generally omitted or lightly touched upon by other works of this character.

These are, in our opinion, the chief merits of the book we now review:

1. It is comprehensive.
2. The subject-matter is logically arranged and graded.
3. The Spanish sentences are correct, grammatically and idiomatically. They convey to the student, in a certain measure, the elusive spirit of the Spanish language.

4. It gives countless "frases utiles" and a large number of idiomatic expressions on ordinary, every-day topics, and social intercourse.

5. It grants to the study of prepositions and prepositional phrases, so important in most languages, the prominent place it deserves.

6. The Spanish text follows, and is written in accordance with, the latest rulings of the Real Academia Espanola.

7. The whole shows profound knowledge of the requirements of English-speaking students trying to learn the Spanish language.

To the authors and the publisher our heartiest congratulations.

S. MARTINEZ DE ALVA.

Lectures on the History of the Papal Chancery down to the Time of Innocent III, by Reginald L. Poole, Hon. Litt. D., etc. New York: G. P. Putnam's Sons; Cambridge: the University Press, 1915. Pp. xvi+211. Price, \$2.75.

Among the forces which influenced mankind during the mediaeval period of history, none can be compared with the Papacy in the continuous and decisive manner in which it penetrated every country of western Europe, intervened in the affairs of church, and monastery, and town, even of kingdom and empire, and acted as mediator, as arbitrator and as judge. This influence was exerted in part by means of Papal Legates, to whom much of the more important work of the Holy See was confided; but the daily business of the Papacy was conducted by letter; and it was the Bulls, as these Papal Letters are commonly called, which formed the instrument by which the authority of the Pope was exercised. These letters being of such importance, it was necessary that they should be drawn up with care; and thus a staff of officials had to be employed as the Pope's secretaries. This organization developed during the eleventh century into the Papal Chancery, properly so called, by means of which the Pope conducted his secretarial office. The purpose of the present volume is to trace the history of the Papal Chancery and to describe the documents written in it, the way in which these documents were drawn up, the persons through whose hands they passed and the processes which they underwent before they were finally issued.

The need of a book on this subject has long been felt, for nothing at all dealing with it has hitherto been published in English. The one under review was well worth waiting for. The Papal Chancery is a subject which for more than one reason requires skilful handling and Dr. Poole is exceptionally well qualified for treating it. For he is not only a veteran in the field of Diplomatic, but also a recognized authority on the history of the Papal Chancery and of its literary productions, having lectured on these topics for a number of years, not only at the University of Oxford, where he is keeper of the archives, but also at Cambridge. His thorough grasp of the subject dealt with in the volume before us has enabled him, while confining himself within comparatively limited bounds, to produce a survey remarkable for its clearness and comprehensiveness, no less than for the accuracy of its historical perspective. But though small in dimension, Dr. Poole's book is the outcome of protracted toil. Indeed, the experience of a lifetime, spent in the study of Papal documents, has been concentrated in this illuminating summary which affords one more illustration of the fact that it takes a complete master of a subject to write briefly upon it.

Did space permit, one would like to follow the author through these lectures, for, although the topics under consideration are somewhat dry and technical, yet Dr. Poole is never dull or pedantic, and his book presents several features of special interest. It illustrates in a rather unexpected way the relations of the Popes toward the City of Rome, and toward other external forces with which they were brought into contact. It has, moreover, a literary interest, inasmuch as it throws considerable light, not only on palaeography, but also upon the rules of balance and cadence in the period, which became a distinguishing mark of documents proceeding from the Papal Chancery and which form what is known as the *Cursus Curiae Romanae*.

Taken as a whole, Dr. Poole's volume is an exceedingly sound and useful piece of work, admirably uncontroversial, and characterized throughout by seasoned scholarship and painstaking thoroughness. Every student really interested in the history of the Papal Chancery down to the time of Innocent III, will find it both serviceable and suggestive.

PASCHAL ROBINSON.

A Mediaeval Anthology, being lyrics and other short poems, chiefly religious. Collected and modernized by Mary G. Segar. New York, Longmans, Green & Co., 1915. Pp. ix+132. Price, \$1 net.

This dainty little volume contains a choice collection of mediaeval English lyrics and poems, chiefly religious, all of which have been modernized so that the ordinary reader may understand and enjoy them. Great care has been taken, however, to keep the spirit and character of these poems which are really representative of the mediaeval mind and which are remarkable for illustrating the old English tradition of a most tender personal worship of the Sacred Humanity of our Lord intermingled with a deep love of nature. This popular anthology is all the more valuable for being brought in by a brief but informing introduction which serves to set the early English lyric in its proper historical perspective.

Miss Segar deserves our best thanks for directing attention to these delightful mediaeval songs and her book may be heartily recommended as a suitable introduction to the poetical literature of the twelfth, thirteenth, fourteenth, and early fifteenth centuries for those who know no Old or Middle English. It is altogether an admirable piece of work.

PASCHAL ROBINSON.

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MENTAL DEVELOPMENT

The educative process is concerned with the production and guidance of mental growth but it is far more intimately concerned with the promotion and the control of the process of development through which the mind of the infant is progressively changed into the mind of the adult. It is, in fact, for the promotion and guidance of these two processes in the minds of the young that educational agencies have been called into existence by society.

No teacher is equipped for his work until he has a more or less definite knowledge of the nature of mental growth and mental development and of the way in which these two processes may be influenced and directed towards a desirable culmination. It is the business of the Psychology of Education to instruct the teacher in these matters but a certain understanding of them in their wider implications is an indispensable element in any adequate presentation of the Philosophy of Education. It will be necessary, therefore, to give here a more or less detailed account of what is meant by mental development and this we believe can best be accomplished by comparing various types of the process generally indicated by the term "development."

Strictly speaking, there are no stages in the growth of crystals. The process involved remains uniform throughout. The large crystals differ from the small crystals of the same substance in size only. All the parts of the crystal are homogeneous and remain so throughout the entire process of growth. The axes of symmetry in the smallest crystal meet one another at the same angles as

those in the largest. The essence of the crystal, the idea embodied in it, is as completely expressed in the smallest crystal as in the largest. The successive stages of its growth present no new phase, no new idea; they differ from one another only in the extent of the growth along lines that are determined and expressed in the smallest crystal. The crystal presents a type of growth without a trace or a suggestion of development. The converse of all this is true of each of the other three types of growth discussed in the preceding chapter.

Each successive stage through which a building passes in the course of its construction embodies a distinctive phase of the architect's plan. There is no rigid sequence, however, in these stages, nor is the subsequent stage always necessarily determined by the preceding stage.

The lines of the crystal's growth are *explicitly* laid down in the newly formed crystal. The phases of the developing organism and their sequence are contained *implicitly* in the germ, but the foundation stones of the building do not contain either explicitly or implicitly, the idea of the completed structure, nor do they determine the sequence in the stages of its construction. The plan is not an active agent in the growing building; it originates in the mind of the architect and is expressed by him in blue-prints and specifications before it is embodied by the builder in the successive stages of the growing structure. The sequence of these stages is determined in its broadest outlines, such as foundation and superstructure, walls and roof, by environmental forces, but the details wait upon the convenience of the builder. He may complete each wing in succession or he may carry forward the entire building simultaneously; he may lay down the floors before plastering the walls or he may reverse this process.

The growing building, in so far as it presents a series of stages that differ from one another, a series in which the simpler and the less perfect previous stage is in a measure a preparation for the subsequent stage, suggests the process of organic development. Nevertheless, the analogy between the so-called development of a building and the

development exhibited in a developing organism is remote.

The living organism begins its separate existence as an apparently structureless germ, and it reaches its full epiphany in the adult stage by passing through a series of developmental phases that differ in many respects from the series of stages through which a building passes in the course of its construction. In the first place the successive phases in a developing organism are linked together in a rigid causal sequence. Each previous phase in this series is both an adequate preparation for each subsequent phase and its efficient cause; whereas, in the building, each previous phase is merely a preparation for a subsequent phase, it is in no sense its cause.

Secondly, it should be noted that in the developing organism each successive phase is reached through a reconstruction of the previous phase in which things that were latent or dormant in the previous phase are brought out and rendered functional in the subsequent phase; whereas the successive stages in the building are mere additions, the subsequent calling for no reconstruction of the previous phase.

The developing organism is, in a sense, a new, complete and functional being in each of its developmental stages. The quality and quantity of the food supply and other environmental conditions may indeed retard the developmental process in the growing organism, but they cannot alter the sequence of its phases which constitute an orderly progression from the simple to the complex, from the homogeneous to the heterogeneous, from latency to epiphany. At times there occur in the organic series larval phases which are sharply marked off from preceding and following stages, such for example as the tadpole stage of the frog and the grub stage of the insect. At other times the developmental phases shade off from each other by imperceptible degrees. This is particularly noticeable in the embryonic development of higher animals where the vital functions are performed for the embryo by the parent.

The series of phases through which a higher organism passes in the course of its development runs parallel to a

series of distinct organisms arranged in the order of their increasing complexity. A parallel series of organisms of increasing complexity have been revealed by the fossil remains contained in the earth's crust. In the latter half of the nineteenth century these facts led biologists to interpret the series of developmental phases in the individual organism as a recapitulation of its race history. This doctrine is usually expressed in the phrase; "Ontogeny is a recapitulation of Phylogeny."

While the series of phases occurring in the development of an individual organism runs parallel to the series of developmental phases which make up the life history of the species, still we must not allow this to blind our judgment to the fact that in spite of the many resemblances existing between these two parallel series of developmental phases, there are several noteworthy differences. In the race history each developmental phase was both physiological and morphological. It constituted the functional adjustment to the environmental conditions of adult life and was in consequence prolonged in its duration in some proportion to the duration of the environmental conditions.

In the developmental series of the individual, on the contrary, only the later phase or phases are functional. The duration and completeness of development of each phase diminish progressively as we pass backward from the adult stage towards the beginnings of individual life. Moreover, each inherited trait tends to appear in the offspring at a somewhat earlier age than that at which it appeared in the ancestor and the more remote the ancestor in the race series, the earlier, relatively, does the inherited trait appear in the life of the individual, until finally the inherited phase ceases to be functional and is included in the embryological period. In the mammal practically all the complete developmental phases are included within the brief period of embryonic life. It is true that development does occur after birth, but this is for the most part the mere working out of details which can scarcely be looked upon as constituting a separate stage of development comparable to that which separates the grub from the moth.

The necessity of foreshortening the developmental phases in the individual series is obvious. Were it not for this foreshortening, the continuous development of the species would be impossible and the development of each generation would end where that of its predecessor ended.

Through the foreshortening of its developmental phases the individual is put into possession of all the advances made by its ancestors while still in the morning of life and while its youthful plasticity enables it to move forward into new developments and new adjustments; each generation is thus enabled to add its modicum to the rich inheritance which it has received from all the preceding generations of the species.

In the case of man and mammals the support given by the parent during the early days of development of the offspring greatly accelerate the process of foreshortening. In fact the developmental series in its entirety is contained within the brief span of embryonic life. During this period the parent functions for the offspring and the latter's developmental phases are, in consequence, reduced to a mere shadowy succession of morphological stages in none of which the individual is required to perform any other function than that of securing the transformation of the present into the subsequent stage.

Notwithstanding the many-sided help afforded the embryo by the mother, we must not lose sight of the fact that it is not the mother but the force resident in the embryo itself that builds each successive developmental phase out of the materials contained in the previous stage together with the food supplied by the mother. The mother provides for the embryo protection, favorable temperature, oxygen and digested food materials suitable to the needs of the developing organism. The developmental phases through which the embryo passes do not constitute a functional adjustment of the embryo to an environment such as that which surrounded its ancestors in the days when these phases were first acquired by the race. It is this truth that has been so completely misunderstood by the advocates of the Culture Epoch Theory,

who endeavor to draw from organic development support for the practice of making the child pause at each step in his mental development to adjust himself to a human environment that has long since ceased to exist.

There is indeed a marked likeness between mental development and the organic development on which it rests: there may be observed in the two the same transition from the simple to the complex, from the homogeneous to the heterogeneous, from latency to epiphany; the same transition from the implicit to the explicit; the same differentiation of structure and specialization of function; the same recapitulation of race history; the same foreshortening of the phases of individual development, and the same causal sequence linking the successive phases into the unity of individual life. Both are vital processes and both are governed by the laws of life. Nevertheless, the process of organic development and the process of mental development must not be confounded.

Physical life, no matter how highly it may be developed, never passes over into mental life. The most rudimentary phase of conscious life is utterly beyond the bounds of the highest phase of organic life. The processes of mental life are analogous not homologous to the processes of organic life and the analogy is not too close. The observable differences between the two processes are indeed as remarkable as are their likenesses: the sequence of phases remains rigid throughout the entire series of organic development, whereas in mental life there is progressive freedom in the sequence and in the character of the series as we pass from the lowest to the highest phases of individual or race development. In the lowest forms of conscious life and in the first stages of the infant's life organic conditions practically determine the response to physical stimuli, whereas in the highest phases of adult human consciousness there is a large freedom in the response to all forms of stimuli. As human consciousness develops it requires a progressive freedom from the control of instinct and from the other inherited modes of action. Again, as man passes upward from the stage where sensation and feeling dominate to the stage where

intellect and free will rule, he gains in power of self-adjustment to changing environmental conditions. Moreover, the more clearly he perceives natural law and fundamental truths apart from their concrete embodiment the freer he is in the mode of his response.

Instead of acting on the supposed identity of the processes of organic and mental development, education is in fact busied in large measure with the work of freeing the individual human being from the inherited and physically controlled modes of activity. Considerations such as these help to bring home to one a consciousness of the deep sin against civilization that is embodied in the Culture Epoch Theory, which, instead of freeing the child from inherited and rigid modes of activity, would fasten upon his soul bonds which would link him inseparably to each successive phase of savage ancestral life.

In tracing the relationships which exist between organic and mental development too much emphasis can scarcely be given to the freedom exhibited in the character and sequence of the phases of mental life as contrasted with the rigidity of the series in organic development. It is this freedom that renders education both possible and necessary and it is in the light of this freedom and the responsibilities which it imposes upon the teacher that educational ideals and educational methods must be shaped.

Human consciousness passes from the instinctive phase of infancy through the imitative phase of childhood and youth to freedom and self-determination in adult life. This sequence is never reversed, but within the broad outlines thus laid down there is a large progressive freedom in the phases of development. It is to this that we are chiefly indebted for the great variety of types observable in adult human consciousness.

The comparison between the phases of mental development and the series of organic developmental phases has furnished the inspiration for a great deal of our present literature on the fundamental problems of education. The subject is treated extensively by Professor Baldwin in his weighty volume on mental development from which we quote the following:

"The individual in embryo passes through stages which represent morphologically to a degree the stages actually found in the ancestral animal series. A similar analogy, when inquired into on the side of consciousness, seems on the surface true, since we find more and more developed stages of conscious function in a series corresponding in the main with the stages of nervous growth in the animals; and then we find this growth paralleled in its great features in the mental development of the human infant.

"The race series seems to require, both on organic grounds and from evidence regarding consciousness, a development whose major terms are somewhat in this order, *i. e.*, simple contractility with the organic analogue of pleasure and pain; nervous integration corresponding to special sense functions including the congeries of muscular sensations, and some adaptive movements; nervous integration to a degree to which corresponds mental presentation of objects with higher motor organization and reflex attention; greater coordination, having on the conscious side memory, conscious imitation, impulse, instinct, instinctive emotions; finally, cerebral functions with conscious thought, voluntary action, and ideal emotion. Without insisting on the details of the sketch—intended at this point for no more than a sketch—certain great epochs of fundamental differentiation may be clearly seen. First, the epoch of the rudimentary sense processes, the pleasure-pain process, and simple motor adaptation, called for convenience 'the effective epoch'; second, the epoch of presentation, memory, imitation, defensive action, instinct, which passes by gradations into, third, the epoch of complex presentation, complex motor coordination, of conquest, of offensive action, of rudimentary volition. These, second and third, I should characterize, on the side of consciousness, as the 'epoch of objective reference'; and, finally, the epoch of thought, reflection, self-assertion, social organization, union of forces, cooperation; the—'epoch of subjective reference,' which, in human history, merges into the 'social and ethical epoch.'

"In the animal world these terms form a series—evident enough on the surface—its terms not sharply divided

from one another, nor in most instances exclusive before and after; but representing great places for emphasis, stages of safe acquirement, and outlooks for further growth. So we find the invertebrates, the lower vertebrates, the higher vertebrates, up to, or somewhere near, man, and man—four stages.

"The analogy of this series, again with that of the infant's growth, is, in the main, very clear: the child begins its prenatal and early postnatal experience with blank sensations and pleasure and pain with the motor adaptations to which they lead, passes into a stage of apprehension of objects with response to them by 'suggestion,' imitation, etc., gets to be more or less self-controlled, imaginative, and volitional, and ultimately becomes reflective, social and ethical."¹

We have quoted this passage at length from Professor Baldwin, as it sets forth in detail the analogy between the processes of mental and physical development which have been so much misunderstood and so much abused by educators during the past few decades. It will be conceded that resemblances between the processes of organic and mental development are suggestive and that they are deserving of the close attention of all students of education. They have in fact furnished a new point of departure for educational theory. It is well, nevertheless, not to lose sight of the fact that there is another side to the question that the differences between the process of mental development and the process of organic development are as striking and as instructive as are their resemblances.

The major part of the organic developmental series is, in the case of the human infant, completed before birth and therefore before mental development begins. It is well to bear this fact in mind lest it be supposed that the phases of organic development are actually linked with the corresponding phases of mental development, whereas as a matter of fact the organic developmental series is practically completed in the individual before his mental life begins. Moreover, the phases of organic development

¹ *Baldwin, Mental Development in the Child and the Race, New York, 1895, p. 15 ff.*

are controlled in their sequence and in their nature by causes internal to the organism, whereas, the phases of mental development are controlled to a very large extent both in nature and in sequence by environmental agencies of which the parent and the teacher are the most conspicuous elements. The former of these processes constitutes the child's physical inheritance, the latter his social inheritance.

Perhaps the most striking difference between the process of organic development as it occurs in animal life and in human life is to be found in the fact that the organic developmental process in man is morphological, not physiological. The actual physiological adjustments in the human individual are controlled to a very large extent by the play of non-instinctive conscious forces. This thought has been aptly stated by President Butler:

"In passing from the highest of the lower animals to man, we reach the most important stage in the development of infancy. In man we find the increasing bulk, and more than that, the increasing complexity of the brain and central nervous system which accompany the complex adjustments and actions that make up life. But though the human animal is born into the world complete as to certain series of reflex actions, his lungs able to breathe, his heart to beat, his blood vessels to contract, his glands to secrete, an immense series of adjustments remains to be made. While those adjustments are being made, there is a more or less prolonged period of helpless infancy.

"The meaning of that period of helplessness or infancy lies, as I see it, at the bottom of any scientific and philosophical understanding of the part played by education in human life. Infancy is a period of plasticity; it is a period of adjustment; it is a period of fitting the organism to its environment; first, physical adjustment then adjustment on a far larger and broader scale. This fitting of the organism to its environment on the larger and broader scale is the field of education. In other words, nature and heredity have so organized one side of animal life that it is complete at the time of birth. A

large series of adjustments to the world around us, the series of adjustments that in, the case of man, make up the life that is really worth living, constitutes the life of the mind or spirit. At birth, these adjustments are not yet made and they have to be slowly and carefully acquired. We are even born into the world with our senses, 'the windows of our soul,' locked, uncoordinated, unadjusted, unable to perform what is eventually to be their function. It is a familiar fact that sight, hearing, and touch all have to be developed and trained and coeducated, taught to act together, before the infant can appreciate and understand the world of three dimensions in which adults live and which they have supposed to be the only world known to the human consciousness. While that period of plasticity or adjustment lasts there is naturally and necessarily a vast influence exerted, not only on the child but by the child."¹

Of all the observable differences between mental development and organic development, probably the most remarkable as well as the most significant difference lies in this, that in organic development all the way up through the animal series to man including the embryological period of human development the process is practically determined in its entirety by forces resident in the organism itself which thus play a leading rôle in physical heredity. Over against this it is to be noted that in mental development the control of each phase as well as the control of the developmental series as a whole, comes in large measure from without. It is the chief factor in the child's social inheritance.

The child through imitation takes over to himself modes of activity which are exhibited by persons in his environment. His development is governed in no small measure by his individual experience, and by the statements of others which he accepts at first without criticism. Finally, the higher stages of his development are governed by his intellect and free will acting in the light of the experience of the race and not of his ancestors only.

Attention has been called in this and the preceding

¹Butler. *Meaning of Education*, New York, 1903, p. 8 ff.

chapters to the manifold differences which exist between the processes of growth and of development. It seems well, however, before concluding this chapter, to call attention to the following very significant relationship which exists between the two processes as they occur in the living organism and in the conscious life of man. While for the most part growth, both physical and mental, is accompanied by development, nevertheless, the processes are entirely distinct and are frequently separable. The growth of the body continues long after its development has practically ceased and the same may be said of the mind. Again, at the time during which both of the processes are occurring simultaneously they proceed in inverse ratios. When development is at its maximum, growth is at its minimum and conversely, while growth is at its maximum, development is at its minimum. Probably 99 per cent of the development of the human embryo takes place before it reaches the growth of more than a few ounces. This is true of the ontogenetic development of all of the mammals and of the higher animals in general.

During the early developmental stages of the physical organism growth impedes development and nature strives as far as possible to check it and hold it in abeyance so that normal development may run its course. During this period, the only value of growth is to be found in the way in which it contributes to development. As the developmental process nears completion rapid growth sets in. This is rendered necessary to the end that the organs in their final stage of development may attain the size and strength necessary to perform the functions of adult life adequately.

It is necessary that the teacher should bear this truth in mind for, while he has it in his power to promote both the growth and the development of the mental life of the pupil, the best interest of the pupil demands that mental development should, as far as possible, precede mental growth. Arrested mental development may easily result from excessive and untimely mental growth. This is particularly true in the early stages of the educative process.

The aim, consequently, in primary education, and indeed throughout most of the period devoted to elementary education, is that the pupil's growth in knowledge should not be advanced beyond the point where such growth is necessary or helpful to mental development.

The period at which the emphasis should change from mental development to mental growth depends upon the extent of the education which the pupil is to receive. Where it is probable that he will leave school upon the completion of the eighth grade the period at which promotion of mental growth should normally take place must be advanced so that he may be prepared immediately to take up the duties of adult life. The best interest of the pupil who is to continue in school through high school and college demands that every effort be made to carry his mental development to the highest possible point before checking it by growth in knowledge. A practical recognition of this truth would profoundly modify the curriculum, the text-books and the methods now employed in many of our schools.

THOMAS EDWARD SHIELDS.

WRITING FOR THE PRESS

(Continued)

We have considered briefly the necessary preparation of literary talent, and the fields in which it may be exercised. We will next direct our attention in somewhat greater detail to the preparation of the various kinds of matter for the press.

To begin with, let it be remembered that consistent success in writing is attained by specialists only. The prospective writer should study his own abilities, and then, while not neglecting to familiarize himself with other fields of labor, make intense study of the type to which he decides to give his particular attention.

This last remark is nowhere more applicable than to that most popular and most abused genus, the Short Story. There is a saying among newspaper men that everybody has a story to tell; but the conclusion that anybody can tell a story is illegitimate. A serious study of this literary type will soon open the eyes of the uninitiate to the fact that the genuine short story is the last word in modern prose accomplishment, and should not be essayed by the amateur without rigorous training. Genius may, even here, rush in sometimes and carry off the palm where patient mediocrity, with all its training behind it, fails to win; still, even genius will gather its laurels with far greater regularity if it will master the rules of the writing game. Such study should be accomplished by earnest perusal of the history of narrative. This will illustrate more clearly than anything else could the factors that go to make up the short-story, and by what processes the rough diamond of the early nineteenth century tale has been polished into the artistic gem of a later day.

The addition of knowledge to ability is all the more necessary in this instance, as in no other kind of writing at present is competition so close; and nowhere else, in consequence, is it so necessary for merit to overcome the odds of sheer numbers. The multiplied thousands of shallow stories with which our magazines are gorged might seem to belie this assertion. What they actually point to is the rarity of real inspiration; and the

over-confident but untrained tyro is apt to find that he himself cannot equal the productions he may have the good taste to despise. Editors today are resorting to appeals, advertising, syndication, large monetary prizes, and whatever other methods they can devise for luring the elusive "story with a punch" into their nets; and yet, for every one found available, at least a hundred, sometimes actually thousands, must be rejected as too poor to offer to our very tolerant public. The able story writer has the editors on their knees at his feet, so that even the youngest and most obscure writer of real genius is as likely as any to be the hero of the reading world tomorrow; but, of the many who feel themselves called, a very few are finally chosen to fill the shrines of a story-loving world.

For present success, it is not enough that one produce; he must also be able to dispose of his productions. So even the best of writers will do wisely to watch editorial demands with care. Styles change in the magazine world, and while it is perfectly possible to do first-class work entirely out of harmony with the prevailing taste of the public, the writer who wishes to be recognized in his own day and generation will have to pay some deference to the wishes of those by whom he wishes to be heard. There are, for instance, many kinds of stories—stories of love, adventure, symbolism, horror, the fanciful, the humorous, the symbolic, ghost stories, humorous stories, detective stories, stories of a dozen kinds of character analysis—but the writer who today attempts the story of symbolism or of horror will find most doors closed to him, though he have the power of Poe in the delineation of the grawsome, or the allegorical pen of Hawthorne.

A more positive idea of what is wanted may be gleaned from a symposium of editorial requirements.¹ Magazines of circumscribed purpose naturally limit their subject matter. Thus, the *Sunset Magazine* declares: "We want material relating to that portion of the United States west of the Mississippi River and Alaska, Mexico, the Islands of the South Seas, the Philippines, Japan and the coast line of China; the *Chicago Magazine* "wishes stories with a Chicago flavor;" *Brooklyn Life* is "always prepared to consider paragraphs or brief articles treating en-

¹ "1001 Places to Sell MSS." The Editor Co.

ertainingly of phases of life, persons, or human activities in Brooklyn or on Long Island." The requirements among periodicals of more general scope are varied: in the *Blue Book* we find "love stories always desired, as are stories with love interest; little use for the fantastic;" while *Ainslee's* "always wants love stories; needs good adventure fiction. . . . Fantastic stories are used if extremely well written." But in *Leslie's Weekly* "love stories are not in favor, and fantastic fiction is not used." The *Argosy* takes the middle way: "Love element not essential in stories, adventure desirable; fantastic welcome by way of variety."

Such a study is also interesting, in that it shows by their own professions the moral standard the editorial offices are trying to maintain. Though some magazines make it a point to feature the seamy side of things, it is refreshing to note how many publishers are trying to give their readers clean and wholesome fiction: "Themes barred are those that offend good taste" (*All-Story Weekly*); "The salacious, indelicate, and ultra-sensational are barred" (*Saturday Evening Post*); "We want good, clean, wholesome stories. . . . The sensational, the morbid, the grotesque, the mawkish and the wishy-washy cannot be given space" (*American Boy*).

Everett Hale, writing in the American Year Book for 1913, said: "The most popular forms of fiction are still the tales of adventure, mystery, or romance, which became respectable from a literary standpoint some twenty-five years ago. The best examples of diction, however, show the seriousness of interest in reality, in actual life, that was the note of the nineteenth century. It is not that there are so many transcripts of life, or so many discussions of problems, but that so many writers of romantic or idealistic tendency seem to be intent on particular phases of actual life or on some secret of life that lies beneath the everyday surface." This review would need little rewording today. While the short-story does not demand a love theme, the tale which combines love and adventure and terminates in a logical though unforeseen and happy conclusion is by far the most popular. Next in order come those stories which, appealing to a somewhat more serious mood, essay to help us over perplexing "phases" of twentieth century living.

This genre has suffered much at the hands of unscrupulous writers, but the abuse is not inherent in life so much as in the cross sections of it to which the overcurious scalpel of its dissec tors has been put. Questions that call for honest and high-minded solution are manifold, they are vital, and the number of those whose depths as yet no man has sounded is legion.

Especial attention has been given to the short-story because of its prominence, its popularity, and its difficulty. There are other forms of literary attempt that are quite as fascinating as the short-story, and which can be more unhesitatingly recommended to the beginner. First among these comes the special article. This has been defined in the foregoing chapter. The special article writer must be a man of wide and thorough information, possessing a keen sense of analysis for selecting and arranging, and a reliable memory for storing his observations. Above all, he must have a "nose for news," *i. e.*, an appreciation for the thing in which the public wishes for the moment to be interested. The special article writer has been called the reporter of the magazines. Like his confrere of the daily newspaper, he must ferret out whatever things appeal to the readers to whom he caters, dress them in their most attractive garb, rush them in to his editor on time, and be off in quest of fresh provender.

There are two general methods between which the special article writer may choose. In the privacy of his own home, he may make reading excursions into the different fields of contemporary interest, and by the assiduous use of encyclopedias and text and the systematic study of magazines and trade journals fit himself to present non-original matter in fresh and original form. He may, for instance, get a great deal of comparatively recent and authoritative material on certain subjects from government reports at home and through correspondence with consular offices abroad. By dint of many personal letters, he may succeed in obtaining information from specialists and opinions from great and near-great personages in whom the public is interested. But the real free lance of literature is the writer who goes out after his quarry, tracking his victims to their lairs and interviewing them in

person: searching for experience and adventure, he visits a captain of industry today, and tomorrow makes intimate studies of social conditions in the same man's foundries by joining his workmen at the forge or on the moulding floor; spends a morning in a submarine and the afternoon in an aeroplane; is interested at one time in the hobbies of Newport, and at another in living on ten cents a day in darkest New York. The best special article writers are in unfailing demand. Great magazines use their names to conjure with, and the big dailies send them foraging through the world in quest of pabulum for the never-sated maw of the reading public.

A kind of work in which it is still easier for the beginner to serve his apprenticeship, and in which he is most likely to achieve success, is the short, informational article or paragraph. The amateur is too apt to launch out on his career with some ambitious piece of fiction, a novel or story on which he has lavished much 'midnight oil and his friends an abundance of indiscriminating praise. More likely than not, he finds his labor of love and enthusiasm returned from one office after another, with nothing but a non-committal rejection slip to account for its unsympathetic reception. The trouble in most cases is, that the tyro has attempted a masterpiece before his apprenticeship. Let him look about him for something less ambitious, something ever so insignificant, with which he has a personal and especial acquaintance, and try to find in that some fresh and general interest. If he is a business man, has he any particular method of advertising that he has found unusually successful—some novel way of arranging a display window, or a happy slogan that has helped to sell goods? Other men in his line would be glad to hear of it. Has the housewife of literary leaning an original use for bread crumbs, or a time and step saving arrangement of the kitchen? Let her write it up. The man next door has a rustic garage of ingenious structure, or the lady over the way a Chippendale heirloom. Get pictures of them, and write an article around them at some leisure moment. The ready acceptance such work will find, if written and placed with care, will give the beginner more courage than many encomiums bestowed by courteous friends on work that the editors fail to appreciate.

The mention of pictures brings up another subject of more than passing interest to writers. Not only is the field for photographs large, and photography fascinating, but good pictures are a great adjunct in the disposal of many sorts of material. Articles on travel, for instance, usually demand illustration; then, descriptions of machinery, oddities, famous personages, natural phenomena, accidents, civic events, magazine cover-designs, and special articles of a hundred kinds offer opportunities for reinforcing the pen with the camera.

There comes a time in the life of almost every man when he discovers himself to be a poet. Not so often does the world at large acquiesce in the discovery. This does not mean that the commercialism of the day has banished the muse; but, as in the case of the short-story, capability seems to be rarer than confidence. The last great era of poetry closed eighty years ago, and since then its best traditions have been kept alive by only a few chosen souls. And yet, there is a growing demand for poetry; indeed, it is not at all impossible that a new poetic dawn is already breaking. A glance over a tabulated list of opportunities for placing verse gives us such headings as the following: Children, U. S. Navy, Jewish, Cement or Concrete, Women's Interest, Engineering, Poultry, Religious, Travel, and Outdoor, Moving Pictures, Business Methods. It is obvious that the term "poetry" must suffer violent dilation before it can become catholic enough to embrace all these headings. Let us look for a moment to the popular magazines in which the word is intended to be of more limited application. We page in our index to the standard magazines that are published in New York City and pick out at random twenty. Of these, six make no mention of verse, two say they want none, while all the rest are open to it in some form or other. Three wish light verse, six verse of any kind, and three state that their columns are open, but that they will consider the best only. It may be added, that nearly all the magazines in the list chance to be of the popular fiction variety. There are a very few publications, such as *Poetry* of Chicago, edited by Harriet Monroe, devoted exclusively to verse; but nearly all those whose appeal is made exclusively to cultured audiences, such as the *Atlantic Monthly*, are glad to give a large amount of room to the best

contemporary productions. The newcomer will succeed most easily with short poems, correct in their artistry and happy in tone. As to form, most popular today are the quatrain and the sonnet, the rondeau and the rondel; then, there seems to be a certain faddism developing for *vers libre*. Humorous verse, verging to the burlesque, is often allowed to choose its meter as it goes along.

Humor, both in prose and verse, is always at a premium. Further than this, the less said on the subject, perhaps, the better. It is at least as true of the joker as of the poet, that he is born, not made; and, like the poet, the humorist must cultivate his natural gifts. He must have a well-developed faculty of observation, and instinctive feeling for the incongruous, a deep and thorough insight into human nature, and a large and saving common sense. These given, the rest is only hard work.

The types we have mentioned make up the bulk of present magazine literature, and from what has been said of their production an idea may be gained of the general demands of the press. As this article is written with the beginner especially in mind, it may be well to add a few words about final preparation of manuscript and the method of presenting it to the publisher.

It is customary to write the name and address of the author in the upper left-hand corner of the first page. The center of the same page is occupied by the title, and the right-hand corner contains a statement of the number of words the article embraces. The usual method of counting the words is to note the number in five or six lines of ordinary length and multiply the average obtained from them by the lines to the page and the pages in the article. Only one side of the page should ever be written on. Each page should be numbered. Some writers prefer to make assurance doubly sure by repeating the name and address on every sheet. The sheets are then set together in order and, if the manuscript is not too large, folded twice. Never send a manuscript rolled. Book manuscripts are sent best by laying them unfolded between cardboards and making the whole up in a package. If the manuscript is very heavy it may be better to send it by express. If, as is almost always the case, it is sent by mail, it should be enclosed in a strong, light

envelope along with a second stamped envelope for eventual return.

A record of every article sent out should be kept on file. The filing card will contain the title of the manuscript, the name of the magazine to which it is forwarded, the date of each mailing, the date of return, and any other information the writer may see fit to make note of. The ordinary five-by-three filing card has space for recording ten trips.

Enough has been said about the absolute necessity of presenting work to the right markets. Another thing which should not be forgotten is the item of opportuneness. Certain kinds of stories are best adapted to certain seasons of the year; Christmas tales will not do for July publication, nor Easter legends for Thanksgiving. Moreover, it should not be forgotten that magazines are often set up as early as two months before they are to be issued, and editors may know even long before that what material is to go into certain numbers. This is more particularly the case with fictional publications. The smaller magazines may take stuff much later than those of larger caliber, and the various sections of a newspaper may accept matter from outside sources anywhere from two weeks, as a minimum, to two hours, before publication. Then, a certain amount of time must be allowed for possible rejections before the work reaches its final destination. To be more specific, it is well to send Christmas stuff as early as March or April; write valentines in late summer, and Thanksgiving stories in spring; Easter matter should begin its trips in the fall, and Decoration Day articles about Christmas time.

Once a manuscript has been entrusted to the mails, the writer begins to wonder how soon he is to hear from the publisher to whom it has been presented. As a rule, the big magazines will be found much prompter in reporting than the smaller ones. If word is received within a week, it may be considered early. Many magazines reply within three weeks, but the writer should not grow impatient if it takes twice as long before he hears from his story. If in six weeks no word has been received, it is quite in order to write a courteous letter to the editor, asking whether the manuscript has reached him, and what his intentions are in its regard. Some publica-

tions are exasperatingly slow and may take months before reply, but this is not the rule by any means. The *Saturday Evening Post*, for instance, replies in from three days to a week, *Munsey's* within ten days; the *Metropolitan* in from one to three weeks, *Everybody's* within two weeks, *Collier's* in about ten days to two weeks, *Cosmopolitan Magazine* within ten days, *McClure's* within two weeks. These are representative of the best from the standpoint of promptness.

Once notice of acceptance has been given, the writer may feel quite sure of eventual publication, though it sometimes happens that even accepted stuff is returned. Just when publication will take place, is left to the good will of the editor, who is expected to know best his own needs. It may take only a few days, and it may take as long as two or three years before accepted material is put into print. Some magazines pay on acceptance, but by far the greater number send checks for work on publication, or within a month thereafter.

A thing which all experienced writers take for granted, but with which the beginner often finds it hard to become reconciled, is the persistent rejection of work in which the author has every confidence. Rejection of a story or an article is, in itself, no indication that the work is of inferior quality, for there are a score of reasons lying entirely outside the command of the writer which may determine an editor against accepting it. A number of these reasons may be deduced from what has already been said. An article sent to one of the larger magazines has to compete with literally thousands of others, hundreds of which are from the pens of the best writers of the day. Every magazine editor has in mind a particular audience to which he must cater, hence the possibility of acceptance is under many limitations and conditions of which the chance writer has no idea. This is so true, that many publishing houses, in despair of getting available matter from outside sources, sacrifice inspiration to necessity and employ staff writers at fixed retainer, on whom they can rely to give them what they want. Material offered may be inopportune; it may be that there has just been a run of articles of a similar nature, and that a change is due; or there may be an overstock of manuscripts that have been accepted and that must

be run off before anything new can be admitted. Many articles received are entirely too long for the columns to which they are offered—a story of fifteen hundred words has ten times the chance of being accepted that one of ten thousand words has. Finally, it does happen sometimes that editors fail to recognize the things that are to their good; Jane Austen waited fifteen years for appreciative recognition, and Milton fifty; “Peg o’ My Heart” went begging to manager after manager, and Conan Doyle had a hard time getting into print.

The rewards that await the successful writer who has his heart in his work—and no other will ever be successful—are most satisfying. The least of these is pecuniary compensation. Just what this will amount to, will depend, as in any other business, upon the quantity and quality of the output and the nature of the market on which it is placed. The largest emoluments accrue to the great fiction writers of international repute. There are writers in this country whose annual incomes reach fifty thousand; the average reward of the author by profession has been estimated to be three thousand a year, but this is probably high. It will be more to the point to indicate the rates paid by a few of the better known magazines. *Munsey* pays from one to four cents a word; *Pearson’s*, between three and four cents; *Outing*, one cent; *McCall’s*, two cents for fiction, and half a cent for articles; *Woman’s Magazine*, one cent; *Youth’s Companion*, one and one-fourth cents for department material and as much again for editorial page stuff; the *Atlantic Monthly* pays fifteen dollars for the thousand-word articles that appear in its Contributors’ Club, and *Scribner’s* a little more for essays of the same nature; the *Black Cat* pays twenty-five dollars a story, and the *Red, Green and Blue Book* magazines from seventy-five to one hundred dollars. These estimates are taken from individual experiences, and do not pretend to be generalizations, though they will probably be found accurate even as such. Illustrated articles and paragraphs such as make up a great part of *Popular Mechanics* receive about two dollars each. Newspapers pay from fifteen dollars a column in some of the big metropolitan dailies, to a dollar in local sheets of the smaller cities. Special article work pays from one-fourth of a cent in newspaper work to

seven cents or more a word in the big weeklies. Favorite magazine prices for poetry range from twenty-five cents to a dollar a line: The *Outlook* pays a dollar a line, *Pearson's* fifty cents, and the *All-Story Weekly* twenty-five cents. Besides the regular rates, special prizes are continually being offered for letters, poems, stories and articles. The rewards here are fixed for the individual cases by the magazines that make the offers, and may range from one dollar to a thousand and more.

If we have seemed to emphasize the mechanical and business sides of our subject, it has not been because we hold them paramount, but because the theory of writing has been the theme for more than supererogatory treatment. The bread-and-butter compensations of writing must receive their share of attention from anyone who intends to make a profession of literature; but even for him there are returns that are far more worth while than editors' checks. There is nothing that so awakens interest in all things under the sun, and heightens in consequence the joyous appreciation of God's world, as the writer's attitude toward the life around him. He finds new meaning in the starlight, and comes to understand better the clod beneath his feet. He reads with eagerness the books of the running brook, and his eye is quickened to see the good in everything. As the interest of the artist in his own work is greater than that of his admirers, so the zest of writing is greater than the pleasure of reading; yet nothing so heightens the appreciation of the literary work of others as the attempt to achieve like success oneself. Finally, and first of all, there is the pleasure of giving pleasure, and the satisfaction of casting abroad, in fact and in fiction, the seeds of right principle, noble action, and worthy attainment.

Columbus, Ohio

RICHARD P. BEAN.

RETARDATION

The retardation of children in the public schools is an ever increasing problem and one that cannot be solved until we know thoroughly the causes, the kinds and the remedies for retardation. Retarded children may be grouped into three classes: physically retarded, pedagogically and mentally retarded. Under physically retarded are grouped those who, because of physical defects, remain in a grade beyond the age of students in that grade. Pedagogically retarded includes children of foreign birth who do not understand the language, or who have not become sufficiently familiar with our customs to adapt themselves readily to changing conditions in the school life. Under this head also are grouped those children who, because of emotional inhibitions, are not able to do all the work in the grade ahead. To the class of mentally retarded belong all those whose mental age does not coincide with their chronological age.

The causes of retardation are many and varied. Some can be eliminated, others ameliorated, but unfortunately, many will have to be endured. Most of the causes for pedagogical retardation can be eliminated by the combined efforts of school boards, teachers and parents. With the fuller meaning of the state's duty to educate all the children of all the people comes its obligation to look more closely to the physical well-being of the school child. Medical inspection in the schools helps greatly toward ameliorating many causes of physical retardation. This agency can also help the mentally retarded where the causes are within its power, but where the causes are, as most frequently, bad heredity, the schools can do little.

Unfamiliarity with the language, irregular attendance and bad behavior are the more common causes for pedagogical retardation and are within the power of some one to eradicate. The introduction of a special teacher in some schools, who gives all her time to helping backward children has done much to remedy the first two causes. It is her duty to take these children in classes of four or five for about twenty minutes and give them individual instruction in the subjects they find the most difficult. Many children are thus able to keep up in their classes who would otherwise be obliged to repeat the year's work because they failed in one or

two important subjects. A school's efficiency is often measured by its attendance. It is the duty, therefore, of teachers and principals to do all in their power to keep this standard high. Bad behavior in children arises from so many and varied causes that it is generally a problem to be solved by the teacher and the individual child. But very often a child is troublesome because he is not interested in the work. Either it is too hard for him or too easy. This is an individual problem and will always be with us and remain unsolved while we have our present system of group teaching.

We cannot hope for the removal of many of the causes of physical retardation, among which are mal-nutrition, deafness, poor eyesight, adenoids, etc., but by giving more attention to the physical nature of the child we can remedy many of them. Many children have been considered dullards whose backwardness was due to deafness, which was curable. While adenoids, as is sometimes thought, are not a cause of low mentality, they do so lower the physical condition that mental energy is impaired. At present the school can do little more than find the cause for retardation and advise parents. But even that will help the child a great deal, for his case is at least understood, and he can be assured of intelligent treatment by his teacher.

Mental retardation is the most difficult problem the school has to deal with because the causes are the hardest to determine. The question also arises as to whether mental retardation always means mental deficiency. A child may be mentally retarded because his mental development is slow. This slowness may be normal or it may be due to precocity rather than defectiveness. Many men of genius were accounted dullards in their youth. The causes of mental retardation laid to poor health can in many cases be partially remedied. But where bad heredity, either physical or moral, is the cause the school can do little at present for individual cases. Pre-vocational training will help greatly in segregating this class of children from those following a purely intellectual training. The sooner we begin to train this vast army of mentally backward children for the manual labor they will eventually have to perform the less retardation we will find in our schools and the more efficient and skilled laborers in our factories and various industries.

New Haven, Conn.

CATHARINE R. O'MEARA.

ELEMENTA LATINA

(Continued from April issue)

A sentence like the following: *liberi parentes amant*, will show that the *Possessive Pronoun* may be often omitted in Latin, where there is no doubt of the meaning. While such examples as these: *amice, tu dives es, ego pauper sum; amici, vos divites estis, nos pauperes sumus; Brute, frater tuus heri hic fuit; Brute, fratres tui heri hic fuerunt; amici, pater vester bonus est; amici, patres vestri boni sunt*, would impress upon the pupil that *tu* and *tuus* must be used for *you* and *your* when there is only one person *spoken to*, *vos* and *vester* when there are more than one. Unless the use of these pronouns is made very clear, the pupils invariably confound them. The noun limited by *tuus* (i.e., the person or thing *spoken of*) may be in the Singular or in the Plural, but the person *spoken to* is only *one*. To give the meaning of *tu* as *thou*, and that of *tuus* as *thy*, as many grammarians do, hardly helps to remove the difficulty. To say: *tuus* is Singular and *vester*, Plural, is also greatly misleading.

A sentence like the following: The boy told his brother that he had his book, will show the pupil the twofold meaning of the English Possessive Pronouns of the third person (his, her, its, their). If translated at all, they must be rendered by *suum*, -a, -um, when they refer to the subject of their clause (reflexive); otherwise, *eius* must be used for the Singular (i.e., when standing for a noun in the Singular), and *eorum* or *earum* for the Plural.

If, in the above sentence, *his own* book is meant, *suum* will be used, and *eius* if it is his brother's book.

Puer dixit fratri (suo) se habere librum $\begin{cases} -uum. \\ -eius. \end{cases}$

In proceeding with the Conjugations the same general principles of study as for the declensions apply. At least simple introductory discussion should be had at a stage as early as possible, even before completing the declensions. The reason is obvious. Without predicate verbs neither sentences of any pretension nor connected stories can be formed. Furthermore, without these predicate verbs a thorough understanding of many cases is out of question.

The salient point is that the pupil has a clear notion of the concept of the form that he is learning. And this can be best

accomplished by having recourse to the English, the latter in turn being rendered more intelligible by such procedure. Unless the pupil fully grasps the meaning of the English forms, the Latin forms which are new and strange to him, will be much less understood.

Attention must be drawn at the very outset to the law governing the structure of forms by joining the personal endings to the stem. This is done on the blackboard, always adding the English meaning; as,

laud-o	I praise	lauda-mus	we praise
lauda-s	you praise	lauda-tis	you praise
lauda-t	he, she, it praises	lauda-nt	they praise

The pupil should once and for all recognize lauda as the stem; the endings o, s, t, mus, tis, nt predominate in the Active Voice.

With the Present Tense serving as the basis, the pupil is expected to form, aided by occasional prompting of the teacher, the Imperfect and Future Tenses, the first person having been correctly indicated on the blackboard. By so doing he will cooperate continuously and add to his store of knowledge, teach himself. Here, of course, the teacher must call attention to the third element of the verb-form, namely the tense-sign. Thus

lauda - ba - m
praising - was - I

is written on the blackboard as consisting of stem, tense-sign, and personal ending, and at once inflected like the present tense. The future tense will present some difficulties. The tense-sign here is the syllable -bi-. It should be insisted upon that the pupil form the first person of the Singular and Plural of the English future with *shall*, the two remaining forms with *will*.

Familiarity with the few syllables and letters which form the signs of tense and the personal endings, gives mastery of whatever difficulty there is in the Latin verb. These, therefore, should now be as thoroughly learned as the multiplication table is by a beginner in arithmetic.

The persons I, we, you, he, they, etc., are not expressed in Latin by the personal pronouns, except when emphasis or distinction is intended. Generally, they are expressed by the *personal endings* attached to the stem or tense-sign. These endings are mostly fragments or relics of the original pronouns.

Make it a rule always to accompany the Latin form with its English equivalent, and to point out the equivalence; *e.g.*,

ama - mus	ama - ba - mus	amav - eri - mus
love - we	loving - were - we	have loved - shall - we

Finally write the formula for the tense formation conspicuously on the board, leaving it there for quite a while, *viz.*:

$$V = s + ts + pe$$

(*V* = Verb Form, *s* = stem, *ts* = tense-sign, *pe* = personal ending.)

The formation of the tenses of the *Passive Voice* is easily accomplished by juxtaposing the active and passive voices. Moreover, the rule should obtain that every new tense formation, as well as new conjugation, should be expanded out of some of the previously mastered knowledge, the store of which should continually increased by the gradual assimilation of new matter. Thus *laudat* may be easily developed into *laudatur*, "r" being recognized as the principal mark of the Passive.

The conjugation of the irregular verb *sum* should necessarily precede the development of the perfect tenses of the passive voice. The participle is the complement of the auxiliary verb *sum* and agrees with the subject in gender. The pupil can then evolve the new forms easily.

The tenses of the *subjunctive mood* are conveniently studied with "ut;" sometimes the historical "cum" is more suitable.

Thus the indicated methods, which long usage has approved, predicate the fact that the most arduous work is to be done at the first presentation of the moods and tenses of the conjugation which is first studied. Once studied and all the applicable rules indelibly conveyed to the memory, it behooves the teacher to expect the pupil to develop analogous forms and conjugations for himself, and the teacher by the slight aid of pointing out dissimilarities to the pupil is relieved from repeating all the matter taught at first. Thus this necessary drill in the conjugations, often decried by many as "killjoy" for the intellect, becomes an interesting mind-developing exercise which leaves small room for the odium universally attaching to the study of Latin today and not unrightfully because the teacher does not understand how to make this elementary study comparative and thereby intellectual and interesting.

Moreover, the third conjugation, distinguished for its complicated forms, is based on simple rules. When the pupil has learned by analogy of *laudabo* and *monebo* that in the present indicative the vowel of the tense-sign is *i* (and in the 3. Pl. *u.*), he has learned much.

Etymology constitutes the chief matter for first year Latin students and yet the most important rules of syntax should be illustrated and treated more or less in detail. It is not necessary that the pupil fully comprehend all these illustrations nor should he be required to pass written tests on them. The pupil shall first gradually step by step deduct the abstract law from many lone concrete examples and each rule aligns itself in the proper place of a system which in its fulness is effected at the end of the course and should never be conveyed to the pupil at the beginning. Thus many peculiarities of the declensions manifest themselves but do not need any special treatment and also numerous other syntactical peculiarities become comparatively easy after such detailed explanation even before the rule is known by the pupil.

Special attention and as much time as may be required should be given to the *Participial Constructions* and to the *Accusative with the Infinitive*. After having stripped this participial construction of everything foreign and through it made the pupil accurate in the use of the English equivalent and all this by means of many individual examples, we arrive at the law. Illustrate by examples— invariably letting the blackboard appeal to the eye: *Romani oppida capita debant*. The Romans destroyed the towns taken. The R. destroyed the towns which they had taken. The R. took the towns and destroyed them. *Milites opus suscepitum conferunt*. The soldiers finished the undertaken work. The S. finished the work which they had undertaken. The S. undertook and finished the work. Then deduce the rule: Dependent clauses in English are often rendered by a participle, which, having the form of an adjective, as such agrees with its subject.

The *Ablative Absolute* should also be treated as a case and not as a sentence. Illustrate the difficult syntactical construction and present the logical solution clearly to the mind of the pupil by the following, or similar, examples written on the blackboard:

Hannibal Alpibus superatis in Italiam venit. Devicto Croeso Cyrus Lydorum regno potitus est. Urbe capta cives fugerunt. Then let the pupil inquire: *When did Hannibal invade Italy?*

When did Cyrus seize the Lydian throne? *When* did the citizens flee? The answer accounts satisfactorily for the use of the construction and it requires only to translate the correct idea into idiomatic English: "After he crossed the Alps," "after he vanquished Croesus," "after he captured the city." By an inversion the English may be rendered: "He crossed the Alps and invaded Italy," etc.

Special facility in the rendition of Latin into English should be enjoined upon the pupils before requiring the colloquial tongue to be translated into the dead language.

From these and numerous other examples the pupil, guided by the teacher, deduces the rule that only a noun or pronoun other than the subject of the leading verb can be used in the Ablative Absolute.

In like manner the *Accusative with the Infinitive* may be brought home. Here, too, it is of importance to bridge the gulf between the two languages, pointing out how the language formation differs so that exactly corresponding expressions for the same idea do not exist in both languages. The finesse of this and other constructions is thus indicated to the pupil who is led to appreciate the new language because it opens vistas of unknown beauties in his own. But let our starting point be the English language and take expressions like "We know this to be true," "I believe this to be so," "The officers order their men to advance," written on the board in both languages. The pupil will readily notice that in each case a verb of feeling or believing or *inbeo* are used with an Acc. w. Inf. Again we let him ask a question: *What* do we know? *What* do I believe? *What* did they order? At once this construction itself (the *Accusative with the Infinitive*) is seen to be the object. Then ask how the same thought may be rendered into English with an equivalent fewness of words. Without difficulty it will be found that we may also say: "We know *that* . . ." "I believe *that* . . ." This translation, too, is written on the board and proceed to illustrate the different tenses of the infinitive.

In the Latin readings let the pupil select all the verbs governing an Acc. w. Inf. and compile them. This list may be used for excellent home exercises and, at the same time, forms a review of the vocabulary. In this manner the way to an understanding of these constructions never encountered in the English language

may be made easy, safer, pleasant and interesting even to the most progressive among our pupils who desire to exercise the initiative of discovering things for themselves. If the teacher has laid a good foundation in the first year and the pupils have been taught methods of study bordering on self-education, we later on have relatively simple work with etymology and the most important principles of syntax.

A few hints as to the *practical use* and *application* of the matter learned—which ought to be thoroughly comprehended—conclude this treatise. As the most valuable knowledge is derived only from use, hence the unalterable law that everything should be practised before being applied. At this early stage the first knowledge of forms and vocables best comes to the pupil in the class, to be later privately studied at home, and must be exercised again and again to acquire dexterity. To adhere, however, to one and the same form of drilling for a great length of time, exhausts the patience of the pupil and should be avoided. Question and answer should always be concise, with the interval of recollection between them growing shorter as facility is acquired. The whole class is kept alert and attentive by naming the pupil after the interval, *e.g.*: Question “The general praises his men.” (Interval.) “Jones!” “Dux milites laudat. The general praises his men” comes the answer, the pupil not having omitted to repeat the English equivalent, which should be insisted upon. When the answer is correct, proceed to the next sentence without loss of time, without let or hindrance, filling in every minute and thus compelling the pupils by ever required attentiveness to ascertain that certainty of forms, that perspicuity in expression and that readiness in answering speedily and correctly which is otherwise striven for in vain. Any wrong answer is at once corrected by the cooperation of the wide awake class, to be repeated by the pupil missing it; for the erroneous adheres often better than the correct. As above illustrated make it a rule to always insist on the English equivalent of every Latin form. Another good device is to require answers to a group question, *e.g.*, “What are the three Pl., Pres., Ind. A. and P. of moneo?” Give all three S. Ind. A. of audio—enlivening the exercise by having as many pupils as possible participate.

The most excellent method to drill in the language consists in translating an English version back into the original; this becomes

especially effective by variations on the matter read. Begin early to change the singular to the plural or vice versa, active to passive, present to the other tenses, gradually receding from the original more and more. At the same time the etymology, the syntactical relations, the idiomatic differences of both languages together with the vocabularies are constantly reviewed.

The importance of *repetition* cannot be over-emphasized. Repetition should invariably precede the new matter at the beginning of the period. The "pensum correctum" should be learned *fluently and correctly*, therefore rather prescribe less home work but insist on its careful study. Successful work is determined not by amount of matter seen but by amount assimilated. Whenever any matter studied during a preceding portion of the term has been forgotten or is vaguely or inaccurately recalled, a review is in order—provided the teaching has not been, destitute of desirable qualities.

Never permit the pupil to take up any new matter without letting a sufficient *explanation* go with it.

The most skilful contrivances according to the most orderly process will avail little unless the teacher is a good *disciplinarian*. Discipline is the first, second, and third prerequisite. But a school tyrant, on the other hand, accomplishes naught except to make himself and the subject equally detested. Moderate the voice to fill the room. Shouting is too much of a strain, tires out the teacher and produces an inattentive class.

A proper personality is indispensable—one who is a thorough master of his subject, who is filled with love for his noble vocation, who appreciates the beautiful and ideal in antiquity with an open eye for the demands of the present, and above all one to whom not the subject matter to be taught but the pupil is the alpha and omega of all his activity.

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FEDERAL AID FOR VOCATIONAL EDUCATION¹

So far as the bills before Congress would simply "encourage" vocational education in the present high and elementary schools through the disbursement of three million dollars for such training, the advantage to the Federal Government would be almost inconsiderable because most of the so-called "industrial States" now give that training and might only accept and apply their full allotments against their present expenses for this training.

The special value sought in these bills is, or should be, the development of educational opportunities for "Those who work *while they work*," for the countless millions who left, and will leave, school at from fourteen to sixteen with about a sixth or seventh grade attainment and with no prospect or opportunity for further training except as now developed through these bills.

In other words, it is the infinite hope and promise of these bills to establish an educational highway, inexpensive and convenient along the "lower route" indicated in the diagram. This is the route that 90 per cent of all Americans are forced to travel through life, a mere bramble in America, beset with every hazard and difficulty, but in most European countries, a rounded turnpike, none too easy, but entirely clear in its direction, purpose and end.

A CHOICE OF ROUTES TO EFFICIENCY

By taking this highway, 65 per cent of the men in the topmost places in the wonderful industries of Germany gained their present places, while those who took the easier, "The College Route," are serving under these men of labor who used the Continuation School in connection with their daily tasks.

GUIDANCE NEEDED MORE THAN MONEY

As President Wilson said last January, "We ought to have a great system of industrial and vocational education under

¹ Advance proof from "American School Journal," Milwaukee, Wis., May, 1916.

Federal guidance and with Federal aid." Money is of minor consequence except as it supports and dignifies the Federal guidance; brains, not money; brains fused in the hot furnace of deep and inclusive experience.

The question is not one of education only, but of education *plus* industry. One cannot teach what he does not know. The federal board must know, in the only way possible, the way of vital life experience, what are the needs, the aspirations and the hopes of industry in both the field of labor and of management. It must have even that "sixth sense" which weighs the inarticulate and makes it articulate. Millions of students must be summoned from the work places in office and store, in shop and street, each to be advanced by this schooling from whatever is his present place to the next better, and the next. The board will succeed in geometric proportion as it answers, through the depths of experience, to the experiences and the hopes of the millions to be taught.

This requires, for instance, that there be upon the federal board a well chosen manufacturer who will express the judgment and experience of his kind; and another from commerce, other than manufacturing; and one of labor; and one of agriculture; with the Commissioner of Education *ex-officio* for evident reasons. No one should be forced upon such a board as its chairman or its executive officer. The board will know whom to choose upon mature consideration.

COMPULSORY SCHOOL ATTENDANCE

Some may not realize that there is close behind this bill something very different from a mere invitation to partake of vocational instruction. Almost immediately, upon the action of states, they will be forced back of this bill, as in Wisconsin, Pennsylvania, and in a measure, in several other states.

Everyone is realizing and agreeing that every youthful industrial worker under sixteen, seventeen or possibly eighteen, must be required by state legislation to go to a vocational school a certain number of hours each week for instruction in his occupation or a better one if need be. America will not waste longer the child life of the nation nor leave little children to battle alone in industry against the world. Compulsory part-

time school attendance for young workers during working hours is, in fact, only a broad social recognition of the right of the child to efficient, vital training in the pathways of life which each must tread, and that recognition expressed in terms of agreement of action. Without compulsion, there has been no measurable success anywhere. Children come to these schools inversely as their needs. A few choice employers assist. The inconsiderate, or mean, employer never does.

We call ours a representative Government. Legislatively it is so. It must be more so in administration. Germany leads, with some other European countries close behind, in developing the principal of administration through representative bodies. Only a representative control can best control. Any other lacks judgment.

The foregoing statement of the personal essential in this board, representative and cooperative, covers the experience of Germany, Austria, Hungary, France and other countries, and works perfectly in Wisconsin.

Far better wait another year or two than start wrong with ill consequence, dissension and later correction.

ADVISORY COMMITTEES

He who sees vocational education only in the lump as a big and simple thing does not see it at all. Or he sees it as one sees a city in the farthest distance, dim and dull. It is one thing to develop educational processes for plumbers; it is quite another thing for master carpenters; and again very different for textiles or salesmanship. Success in each direction will be in geometric proportion as committees representative of the employers and wage earners in each occupation directly participate in the determination of the major educational and trade requirements. This is illustrated in the foremost city in the world in the training of its workers (Munich, Bavaria), where twenty-three representatives of the local occupations constitute the Board of Vocational Education with the burgomaster and the city superintendent of schools *ex officio* members, and with further advisory committees in the respective trades. Says Dr. Kerschensteiner, the superintendent, "I could not get along any other way." This personnel

causes each local occupation, fifty in all, to be taught with a particularity and intensiveness that makes the city lead in its industries in all the markets of the world. So the board in Crefeld, Germany, contains eighteen men from almost as many occupations with the same *ex-officio* members. This is the common practice in Europe where the federal boards are under the Department of Industry and not of education—a principle which we recognized recently in placing the appropriations of the Lever law and its execution in our agricultural department.

Some may feel that any federal board would naturally have these advisory committees, but the bills neither provide for them nor for the payment of their necessary traveling expenses, etc., as they should.

Also, it is a strange tendency of human nature once put in authority to be self-satisfied and hesitate to seek advice from other than subordinates. One very great industrial state provides for advisory committees to its state board but does not require the board to consult such committees. A committee member says that in four years he has never been asked a major question. The state is very rich, very great in manufacturing, and yet for want of thorough-going correlation in each particular major occupation, its vocational education is negligible, and, in many respects, abominable. The federal advisory committees should not be permanent but should act only upon fair necessity at the cost of their actual expenses. One such committee in each trade will save much of the expense of forty-nine other committees in the several states, committees disassociated each duplicating the work of all the rest. Half of the value of the law lies in the service of the representative board and advisory committees.

WHO WANTS THESE CHANGES?

The National Association of Manufacturers, the Chamber of Commerce of the U. S. A., and the American Federation of Labor insist upon the foregoing improvements in the bills now before Congress; that every effort should be made to secure these changes, and that if these changes cannot be secured, that the same effort be made to defeat all bills with full confidence

in the enactment of these improvements at a later session.

The National Society for the Promotion of Industrial Education is equally favorable and earnest in advocating these changes, and also the American Home Economics Association.

It is estimated, therefore, that there are about 2,800,000 supporters of this legislation who insist that it is vital to their interests that these changes be made. Doubtless many other organizations are of the same judgment. The maturing of this common judgment in recent months is remarkable. It is evidence that if any are still unconvinced they will not be for long.

SALARY OF THE FEDERAL BOARD

This board is to develop a new type of agricultural education as well as for the city vocations. Prussia has 4,500 agricultural schools, a school almost within sight of every farmhouse, to which the boys go in winter and the girls in summer. Millions will attend these schools, all told, of all ages and everywhere. The two million children who annually leave the public schools from the sixth to the eighth grade will attend. The present public schools which now cost about \$600,000,000 annually for running expenses will be greatly affected.

It is unthinkable that this work shall be under the direction of other than the ablest men obtainable in the United States. Such men now occupy places of substantial equal dignity. Would it not be a reproach upon the nation itself, to ask such men to work for half price or less when the money returns alone from a very superior personnel will be figured in millions, and when the employer, the United States of America, is rich beyond imagination.

The members of the Federal Trade Commission and the Federal Reserve Board are paid ten thousand dollars or more. It is submitted that a salary of ten thousand dollars is the least that comports with the self-respect of the personnel and the dignity of the work.

H. E. MILES,
President, Wisconsin State Board of Education.

THE EDUCATION OF THE INDIVIDUAL

It is the glory of the Catholic teacher that he considers the development of strong will power as the chief end of education, but while this is his glory it is also his cross. There is no work in the field of education so difficult and trying or so rich in disappointments and failures as the education of the will. One of the chief difficulties of the task lies in the fact that the teacher may not attempt to train all his pupils in the same manner. His procedure cannot be governed by one set of hard and fast rules. In his treatment he must take into account the individuality of each pupil; the training given to the sanguine pupil must differ from that given to the phlegmatic boy. The stubborn pupil requires a treatment quite different from that accorded the docile lad.

But the true teacher who is inspired by the ideals of his profession will find in the very diversity of character among his pupils not difficulties only but an element which does, in fact, constitute one of the distinctive charms of teaching. Teachers of experience and power recognize this fact. Such a teacher gave expression to the thought at a teachers' meeting which the author recently attended: "I for one would rather teach a class of thirty youngsters of whom two or three were stubborn, four or five sanguine, a few nervous, one or two indolent and others exhibiting diversity of disposition, than have charge of a class of fifteen boys of such sweet and gentle temperament that I should never, during the ten months of the scholastic year, be called upon to correct a fault or bend a will to the yoke of obedience. The atmosphere in such a school would be cold, lifeless and unreal. Such boys would not be red-blooded, healthy, real boys. I would gladly relinquish the care of fifteen such little angels to abler hands than mine. The thirty real, natural, young Americans possess more charm for me." The variety in the membership of the class, while remaining a distinct difficulty for the teacher should also be a joy and an inspiration to him as it calls for educational work of a high order.

In Germany, a couple of years ago, there appeared a little book which was commended by the Catholic press of that coun-

try as being peculiarly adapted to assist the teacher in dealing with the diversity of character to be found in the membership of his class.¹ The American teacher will find the book a storehouse of valuable information, though he must not expect that all that is recommended for German and Austrian boarding-schools be equally practical for the education of American lads.

Before devoting special efforts to the individual pupil it will be advisable to become acquainted with the individuality of the class. It has been well said that the attitude of the teacher in the primary grades should be that of a mother; in the grammar grades and high school, that of a father, and in college that of a friend. The mental and physical development of the pupils will deeply affect the general character of the class, but most classes reveal certain other traits and characteristics which are indicative of a special individuality. This individuality is to a great extent the result of the influence wielded by class leaders. It is no mean part of the teacher's task to discover the leaders and as far as possible make use of them to exert a good influence on the rest of the class. At times, the leadership of a class may drift into the worst possible hands. A boy who is, perhaps, a bully, may, by sheer brawn and muscle, have won first place in school athletics and through this be enabled to dominate his class in spite of the fact that he may exert all his influence in intimidating the good element in a class and leading astray the weak and undecided characters which may be present. Of course, the teacher should endeavor to cure the bully, to convert him from his evil ways and to turn his influence with the class to good account. Should he, however, find it impossible to turn such a leader's power into proper channels he should, after having exhausted all other means at his disposal, seek to remove such a pupil from the class to which his influence was proving so harmful. The teacher must ever be on the alert to prevent the evil element which may usually be found in any large number of pupils, from dominating the class. He should promote by every legitimate means in his power the leadership of suitable pupils. Of course, he must never stoop to the employment of

¹ Johann, Nep. Eckinger, S. J. *Die katholische Anstaltserziehung in Theorie und Praxis*, Herder Fribourg und St. Louis.

espionage or favoritism. This would destroy his influence with the class. Should a class be found devoid of special individuality, which is very rarely the case, and to be met with only in cases where there is no element present, strong enough to unite all the members and give a form and soul to the whole body, then the teacher would be confronted with the difficult task of controlling a large group with little or no assistance. In such a situation he has no point of vantage which he might employ to infuse a spirit of righteousness and godliness into the class. In circumstances such as these the teacher must be especially careful of his own actions, of his word, of his every movement, for it is probable that the pupils devoid of all other leadership will grow along the lines of the teacher's own ideals.

While studying the character of the whole class the teacher will scarcely fail to notice individual pupils, who require special attention and special treatment. They may be abnormal; their character may lack an essential element or be diseased. Their need of special treatment may be quite evident, nevertheless, the teacher should proceed very carefully when he undertakes to cure them. Physicians often make a wrong diagnosis and teachers are not less liable to err. They should avoid snapshot judgments and take into account not merely surface indications or the opinions and impressions of fellow teachers. Such a procedure frequently renders it impossible for the teacher to reach the heart of the boy and understand his real self.

The boy who is, among his companions, "a good fellow" may nevertheless be at the bottom of every trick; he may be willing at all times to play the scape-goat; when any trouble is investigated, the responsibility seems to rest on this boy, all others having succeeded in keeping clear of complicity in the mischief, while this boy has taken no pains to prove his innocence. He is either too stupid or too easy-going to worry about his reputation. He resents no punishment meted out to him by the teacher but he is nevertheless far from mending his ways. Every teacher of experience is familiar with these dull, slow-witted, much-abused lads. What can be done for them? Attack the evil at its root. The poor boy is probably suffering from the mistaken notion that he is a hero, who, rather than

"give the other fellow away," takes the punishment upon himself. The teacher should deal with a case like this in private and in all seriousness and kindness, show him that instead of being a hero he is a dupe, who is being abused and deceived by those whom he strives to benefit. He should endeavor to awaken the lad's manliness and his ambition for what is truly good and great.

The rude, insolent boy presents another type demanding study and special treatment at the hands of the teacher. This boy probably knows nothing of refinement or of a good home. His mother may be dead and he may have been abused and ill treated by servants or older members of the family. Naturally the fruits of this rough training make their appearance in his school life and show themselves in his impudent bearing towards the teacher and in his rough and ready manner towards his school companions. He shows little heart or feeling. Call him to terms and he is apt to tell you to your face that he is only defending himself. The teacher must be prudent in dealing with these pupils. They are inclined to bully the teacher publicly and to destroy his authority. Corporal punishment may at times be necessary to put them in their place. When they have been made to respect authority they may be won over by kindly treatment. Much may be done for these pupils by judicious use of stories of true heroism, which may lead them to see that strength delights to appear as a protector to the weak and the helpless.

The impertinent, forward, saucy pupil is more readily improved. An exhibition of his ignorance before the class will frequently suffice to make him more discreet and modest in dispensing his wisdom. Among the more mature pupils of this type effective treatment may be frequently found in the simple process of ignoring them in public and in private calling their attention to the fact that they are making themselves absurd in the eyes of their more intelligent fellow pupils.

Some teachers pride themselves on their ability in drawing a clear line of distinction between good and bad, between well-behaved and mischievous children. Nevertheless, any such division is dangerous to the teacher and to the pupils alike. Mistakes will naturally occur in classifying a boy or girl

with the good or the bad, and any method of cock-sure classification will lead to the teacher's adhering to the classification once made. The good child will always be good and everything it does is interpreted on this principle, while the child classified as bad will always be regarded as bad and this attitude will not fail to discourage and to turn the child into the thing the teacher thinks him. Nevertheless, every teacher knows from experience that many a pupil who maintained a virtuous appearance throughout his school life rapidly met moral shipwreck in the adult world, while many a mischievous, tricky schoolboy proved in after life an honor to both church and country.

Might we not find the principal cause of many a deep disappointment in the mistaken treatment of the boy by a teacher who perpetually viewed him as wearing a halo of sanctity; a teacher who could only see his virtues, and who treated all his faults as peccadilloes and worthy of attention. When such a pupil exchanges the security of the school for the battlefield of life his faults and peccadilloes assume a new aspect, while he lacks the strength to resist the powers of darkness.

The wise teacher will never forget that he is dealing with young pupils, or with children who are passing through the years of physical and mental development; their bodies are still growing and so are their minds and wills. Among such pupils there are no cases of confirmed wickedness or of confirmed grace. The strength of character to be expected at forty has not yet made its appearance. The real teacher will consider it as a sacred duty to discover the good points in pupils suffering from a bad reputation, and he will search with no less diligence for the weak spots in the pupils that are loved and praised by everyone. It is his mission to save and to strengthen all of good to be found in the bad boy no less than to root out the faults and weaknesses which may be discoverable in the good boy.

A teacher who has grown gray in his work among boys once acknowledged to me that his experiences had taught him to look with apprehension to the future of the "goody-goody" boy in whom teachers seem to look in vain for anything blame-worthy or punishable. Such boys are likely to grow proud of

their virtues and they are being ill prepared for the storms and temptations of the cruel and merciless world which they must enter on leaving school. The same educator admitted that the boy who was moderately mischievous stood a better chance to fight successfully the battles of life for the punishments and the reproaches to which he was obliged to submit at school added strength to his character and helped to smooth off his rough edges. Owing to this process a pearl hidden away in the rough shell may one day be permitted to shine forth in full brilliancy. This view should not lead the teacher to lift rough uncouth lads into models for the imitation of the school, but such considerations as these should give courage and hope to the teacher in his endeavors to improve the less attractive among his pupils.

The nervous child is very numerous in our city schools. Rightly considered, he is out of place in a school. He should be in a sanitarium or under medical treatment. The teacher should exercise towards this child the duties of a nurse; he should be gentle with him and not exacting in his demands but he must insist upon what is necessary. Home study should be reduced to a minimum but the teacher should endeavor to see to it that the leisure thus afforded be profitably employed in healthful play, in exercise, and in sleep and not in nerve-racking amusements. The teacher should interview the parents of the nervous child at the earliest possible moment so as to secure their cooperation.

Care should be taken not to confound the nervous with the merely restless, inattentive, fidgety and giddy child. Some of these traits spring from a superabundance of animal energy and not from nervousness. The boy who is forever shifting his position, who cannot, or will not, keep his mind on his books, may be the healthiest boy in his class, but of so lively a disposition that his mind is ever active and his body must correspond. It would be a mistake to treat this boy as nervous. He needs plenty of work instead and when his interest centers in his studies he will be likely to find his way rapidly towards the head of his class.

The teacher is indeed deserving of sympathy who must receive into his class the petted and spoiled child. The teacher

is sure to be cautioned to be gentle, and forebearing with the tender baby, "mother's darling." In this case, however, the teacher may count upon the assistance of the other members of the class in taking care of "mamma's darling," and in a group of forty or fifty pupils there is every reason to believe that this child will lose much of his morbid sensitiveness. The teacher will, nevertheless, find the task of having the child conform to the severe methods of school management trying. A loving kindness will aid him to lead even these children to learn and to practice self denial and unswerving loyalty to duty. If a child is to prove a success in life he must be taught as early as possible to realize that his will is not supreme and that his whims and caprices must submit to law and order. He must realize with Tennyson that:

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

There are sufficient grounds for the view that most of the stubbornness found among children may be traced to false methods of education employed by parents or teachers. Parents and teachers may be met who are forever issuing orders. They do not stop to consider whether all their orders can be carried out and on the other hand no matter what the child has done, no matter what efforts he has made, he may expect nothing but reproach; the child never can do anything satisfactory for these parents and teachers. Is it a matter of surprise, therefore, that the child who is subjected to this treatment should finally come to disregard all commands and that he should find satisfaction in acting contrary to the wishes of his superiors? Should a teacher find such a pupil in his class he need not be discouraged. Proper treatment will be likely to work a transformation in due time. This pupil must be led to realize that he must submit to authority. Be sure that you are right when you give him a command and then see to it that he obeys. No opportunity must be allowed for the stubborn pupil to triumph over the teacher. But while all this is true a competent teacher will use every available means to focus the strength of will possessed by such a pupil on right objects. If this is done those interested in the stubborn boy may live to see him a leader among men.

Care should be exercised by the teacher in discriminating between the stubborn and the independent boy. The latter acts contrary to the teacher's commands not for the mere satisfaction of following his own sweet will but rather because he is convinced that he knows the matter in hand better than the teacher; he feels himself humiliated by being required to always obey and follow the teacher's guidance; he longs to break away from leading strings; he is eager to follow his own initiative. Some pupils who belong in this class are gifted. They possess strong minds and strong will power; they will, if directed aright, make their mark in the world or in the church. But they require special training, which it may be admitted is difficult particularly when they are found in a large number of mediocre pupils. Under such circumstances the teacher should allow these gifted pupils every opportunity for private initiative that is consonant with class management. They should not be nagged at for mere trifles, but they should be kept busy with extra tasks that make heavy demands upon their industry. They should feel that the teacher is glad to assist them in their eagerness to learn, but the teacher's care of these pupils must not be allowed to interfere with the general work of the class.

The proud pupil offers peculiar difficulties to the teacher. If the form of pride is mere vanity springing from the consciousness of good looks, fashionable clothes, etc., the check will come naturally enough from association with his companions who are not apt to tolerate priggishness of this kind in their midst. But where the pride springs from the consciousness of ability the remedy is not so near at hand. Of course, the boy, even though he be proud, must not be censured where no censure is deserved, but the remedy may be found by the teacher in discovering to his talented pupil real defects which were hidden from his eyes. Care must be exercised, however, by the teacher before performing this duty in public. Much more may be done in cases of this kind by the employment of the positive method. The pupil's attention should be directed to those things that are really praiseworthy before the Lord to the end that saintliness and virtue may become the goal of ambition.

The lazy pupil is frequently the despair of a zealous and ambitious teacher. It is essential, however, to avoid mistaking the dull and stupid boy who has no ability, for the lazy pupil. If the Lord has not given a boy sufficient talent to pass the sixth-grade examinations, the boy is certainly not deserving of punishment for his mental poverty. The teacher at times demands too much of the class, in which case the less gifted find themselves unable to reach the required standard and they are likely to grow discouraged and to find themselves without sufficient energy to make renewed efforts. It is a mistake to characterize these boys as lazy. Punishment will not improve the case; encouragement is what is needed. At times the condition of the apparently lazy boy is due to physical defects of eyes or teeth, or stomach, and a grave injustice is done when they are treated as if they were lazy.

If the laziness be real and not merely apparent the teacher's task will not be an easy one. He must seek to arouse the boy's interest and through it to release his energy. He must be led to work and to work hard. This may call for the special attention of the teacher for some time. If the boy can be led to taste the joys found in real work and to appreciate the fruits of hard labor there is every hope that in the battle of life he may acquit himself not without credit.

We have presented a few types, chosen at random from the school population. Many more might be pointed out, but we must not forget that each teacher has his own individuality, and as no two pupils are entirely alike, so no two teachers are identical in character nor can they follow with success identity of method. Each teacher must employ means that he can best use in dealing with the pupils committed to his care. The most that may be done by a general discussion of the subject is to call attention to some of the difficulties of character training and to suggest a few general lines of treatment. The final conclusion at which the Catholic teacher at least will arrive is the conviction that our best efforts are but attempts. We shall never be able to see with distinctness into the hearts of our pupils and hence all our works shall be in vain unless the Holy Spirit guides our thoughts and steps and unless the light

of His holy countenance dispels the mists that gather before our earthly gaze. The most powerful educational forces at the disposal of the Catholic teacher are to be found in his religious life, in his Communions, and in his prayers.

FELIX M. KIRSCH, O. M. CAP.

Herman, Pa.

RELIGIOUS INSTRUCTION AND PUBLIC EDUCATION

DECLARATION OF PRINCIPLES¹

The movement for correlating religious instruction with public education is one evidence of the wakening of the American people to the right of the child to his religious heritage. The Thirteenth Annual Convention of the R. E. A. has made a distinct contribution to this movement. The practices and results of the diverse experiments in this field were made the subject of preliminary investigations. These investigations were summarized in advance and made available in print. The legal status of religious instruction in connection with public schools in this country was made clear. Both by the preliminary studies and by the papers and discussions at the meetings, the policies and attitudes of Jews, Catholics and Protestants have been given full and free expression in regard to fundamental principles, present practices and plans, and unsolved problems. The possibility of frank and friendly cooperation among all persons whose primary interest is in welfare of children and the promotion of the kingdom of God has been once more demonstrated, and their substantial agreement on certain principles concerning the relation of religious instruction to public education has been revealed. These principles may be formulated as follows, and may be regarded as the declaration of the R. E. A. on the subject of the convention.

1. The church and state are to be regarded as distinct institutions, which, as far as possible, cooperate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education, which shall include adequate facilities, not only for general but for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions.

4. The work of religious instruction and training should be done by such institutions as the home, the church and the private school,

¹ The report of the Committee of The Council, appointed to prepare a statement of findings on the subject of the annual meeting, reported and adopted by the Association on March 1.

and not by the public school nor in official connection with the public school.

5. The work of religious education must depend for dignity, interest and stimulus upon the recognition of its worth, not merely by public school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends—

- (a) Upon the adoption of a schedule which shall include the systematic use of week days as well as Sundays for religious instruction and training.
- (b) Upon more adequate provision for training in the experience of public and private worship, and for the use of worship as an educational force.
- (c) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include *all* the educational work of the local church, whether such church works independently or in cooperation with other churches.
- (d) Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.
- (e) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic cooperation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money, consecrated to the children of the Kingdom.
- (f) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

CATHOLIC COUNTRY SCHOOLS¹

In September, 1915, I made a trip to South Dakota, first visiting relatives of mine at Milbank and then visiting some of the Sisters of St. Francis who are teaching school in some of the parishes of South Dakota. After a stay of one week at Milbank I directed my steps to Salem, a small town on the Chicago & Northwestern Railroad, with a parish of 135 families. Rev. B. Weber, an Alumnus of St. Francis Seminary, is in charge of the parish. St. Francis has every reason to be proud of the pastor of Salem, for he has done a great deal towards solving the question of conducting a Catholic school in country places. Besides other very successful work in the parish he has established a model parish school. I visited his school and had a class in Catechism which gave me great pleasure. All the rooms were well filled and every grade was well represented. The enrollment showed 208 pupils. One may ask, how is it possible that there is such a large enrollment in a comparatively small parish of which two-thirds are farmers, many of whom live 8 and 10 miles from town. Let me tell you.

That it was very difficult for Father Weber to start a Catholic school under the given conditions can easily be understood. Those who lived too far away to send their children to the school naturally refused to give the project their support. But this did not discourage the Rev. Father from carrying out his plan. He succeeded in getting the promise of those living far away to support the work by donating flour, potatoes, eggs, etc. Father Weber promised to give their children board, including lodging, for 4 cents per meal. The congregation proceeded to erect a building with sufficient room for fifty boarders. Heating and bedding were furnished by the congregation. The venture proved such a success that in a few years the building had to be enlarged and when, two years ago, the enrollment of boarders went up to 120, the congregation decided to erect another building with ample sleeping room, school-room, cellar-room, dining-room, etc. The farmers bring the children to school on Monday morning or leave them there on Sunday after High Mass, and get them Friday after school. In this way a regular attendance of farmer children

¹ Reprinted from the *Salesianum*, January, 1916.

at the parochial school is secured. The children are not exposed to the daily cold drives in winter months, are not late at school, come to Mass and have their regular study hours. Besides their regular studies, the children learn to sweep, make their beds, wash dishes, set the table, etc. In looking over the list of meals taken, it was found that one family alone had so many children at school that they took 243 meals in one month. The grand success of Father Weber's boarding school induced Mr. and Mrs. H. Noethe to donate a farm of 160 acres to the congregation for the benefit of the boarding school. In 1912, Father Weber bought another farm of 160 acres near town, and from these received the necessary supply of milk, eggs, butter, vegetables, etc. Meats and groceries are bought at wholesale prices. Other parishioners remembered the boarding school in their last will, so that, with God's help, the 4-cent meal system is guaranteed for all future times. Let it be said that at no time the 4-cent meal system met with a loss. Boarders from outside of the parish are admitted at the low rate of \$8 per month.

My next visit was at Farmer, a small town, about 15 miles from Salem. Here I found the same school system with a few alterations. Farmer is a parish of only 35 families, with a large fine school conducted by four sisters. The enrollment shows sixty-six children. There are thirty boarders. In our part of the country we would laugh at the idea of establishing a Catholic school in a congregation of on'y thirty-five families, of which many live far from town. The pastor of Farmer is Father F. E. Stenzel, a kind-hearted young man full of zeal and ambition. He has the full confidence of his parishioners. Each family pays \$40 per year for the expenses. Meals are served to the boarders for 5 cents a meal, and 5 cents is paid for a night's lodging. Outsiders pay \$9.50 per month. The school is now seven years in existence and the work of the pastor and sisters is blessed by God with success.

The next place I visited was Emery, where I was the guest of Rev. G. Hoffmann. The big-hearted and good-natured pastor of Emery has certainly done wonders in building up his parish of eighty-five families. Besides a fine new church, he also built a beautiful brick school-house. The school is conducted in a similar manner as those at Salem and Farmer. Six sisters are in charge. The enrollment shows ninety-five pupils. There are between

thirty and forty boarders, who pay \$1 per week. They also bring flour and vegetables, etc. Two children belonging to the same family pay full price, a third child half price and the fourth is free. Boarders are required to furnish their own bedclothes. The boarders are taken home on Fridays after school and returned on Monday morning. They do their washing at home. Outsiders pay \$2 per week and also bring their bedclothes, or pay \$5 a year for the use of a bed.

If the number of boarders does not exceed twenty-five it is scarcely possible to take them at such a low rate. Much depends upon the crop the farmers have. If it is good, the farmers bring quite an amount of fruit, vegetables and so forth. Father Hoffmann also has several acres of land which he cultivates and plants together with his farmers, which all helps to keep the boarding school a-going. It was interesting to see the cows and the many chickens and ducks in Father Hoffmann's barnyard, which he keeps as a source of income for the school. The chickens and ducks did not only look good to me, they also tasted fine. I am told that the schools at Parkston and Dimock, where the same sisters are in charge, are run according to this plan. I was unable to visit these places. To visit the schools at Salem, Farmer and Emery, and spend an hour with the bright-eyed, innocent looking country children, was certainly a most pleasant diversion from my daily seminary work. It brought back to me pleasant memories of hours I spent as pastor in my schools in bygone days.

It would indeed be wrong of me not to give the sisters in charge of these schools the credit they deserve. What could the most zealous pastor have accomplished without the sisters, filled with a true missionary spirit, such as the Sisters of St. Francis of Assissi have shown in the above named parishes. It certainly is not all pleasure to conduct country boarding schools under such conditions. It requires hard work and many sacrifices on the part of the pastor and the sisters. But even the greatest sacrifices appear as a sweet burden to such pastors and sisters when they can save a soul. God bless such pastors, God bless such sisters, was the prayer I sent to heaven for them.

How many far better situated and larger parishes are there which have no Catholic school? How many children, especially those living in the country, are therefore deprived of the most necessary instruction in their religion? Who is responsible?

The following incident is one out of many:

the science as a whole. Even experimental pedagogy and the history of education themselves may fail to direct definitely the scientific point of view to educational ends, unless they consciously teach the necessity for continual educational readjustment and reform as the result of scientific determination and social or political change. On the other hand, although the "genetic" attitude of mind with its emphasis of adaptation to childhood and periods of development, cannot but be given educational bearing through the study of psychology. It is educationally misleading in the form of Montessorianism itself, unless it is modified by the fundamental educational viewpoint which insists on developing activities when they are educationally most useful regardless of the more natural interests and readier development of some later period. If the genetic viewpoint is to be educationally safe and useful, even the "educational" psychologist must be dominated by fundamental educational aims and values, as well as by his educational applications of psychological facts and principles.

Although history, through its dramatic content and literature, through its emotional form, are the branches most effective for emotionalizing ideas into ideals that can control, the method of the academic specialist in each of these subjects tends to lessen or check emotion by turning the attention of the learner from the emotional passage as a whole to petty details of information or the means by which the emotion is produced. In place of definitely centering about fundamental ideas and activities what is most impressive in the spiritual inheritance of the race, specialization sacrifices the emotional appeal of historical fiction and even of literary form, for the sake of eliminating anachronisms that the general student never perceives or soon forgets, or the fictitious heroes and incidents that make larger truth real. Playing "the Yankee at King Arthur's Court," it substitutes anchorites and ridiculous knights—the petty by-product of an heroic age—for the "Idylls of the King" and the larger tendencies to reverence, romance and chivalry that feudalism not only produced but handed down. In place of using the emotional appeal of the literature read in the high schools and normal schools to create a love for the beautiful and to idealize what is finest in human experience, specializa-

EDUCATIONAL NOTES

EDUCATIONAL VALUE OF CUMULATIVE IMPRESSION

In teacher training as in general education, cumulative impression, as a means to permanent and controlling interests, ideals and points of view, is largely based upon forgotten experience, and, in place of the academic system, or exhaustive detail dear to the specialist, requires persistent repetition of impressive material or experience which may itself be forgotten. Interest in scientific research is better gained through a glimpse at the more impressive investigations of a variety of sciences than through the detailed study of only one, and becomes permanent less through what is remembered than through growing impressions of pleasure and satisfaction which linger long after after particular methods of investigation or the results of particular experiments have been forgotten. The ideal which compels the tired brain to persist in the face of a complex difficulty may result from the systematic study of mathematics or Sanskrit possible to a favored few, but it is just as certain and far more generally acquired if every learner is compelled to solve enough complex problems in every branch of knowledge to gain confidence in the face of complexity, as surely as he forgets the complexities themselves because they are complex.

Although, in similar fashion, relatively non-emotional points of view, as distinct from feelings, interest, and ideals, are incidentally developed in the teaching of academic subjects, the specialist is little likely to give them the definiteness of direction to professional ends, and modifications by non-academic ideals, essential to their usefulness. To be educationally effective they must be centered upon educational ends and limited by other educational aims and facts. For example, the "scientific attitude of mind," which accustoms the specialist to readjust his old belief under the compulsion of some new fact of natural science, has often failed to prepare him to accept the educational facts that only a little of his science is essential to the mental training through which he has always justified

¹ From paper read at Cincinnati meeting of the National Council of Education, February 23, 1915.

Organization.—The plans for organizing the National Rural Teachers' Reading Circle were first broached at the National Education Association meeting at St. Paul, Minn., in 1914. The final plans which have been worked out by the Bureau of Education in cooperation with an advisory committee of state superintendents are now ready to be put into operation, and teachers throughout the country may register at any time. Thirty States have already joined the circle and, no doubt, this number will be largely increased in a short time. Only teachers residing within those states which have expressed a desire to cooperate in this work will be permitted to join.

Cost.—The Reading Circle work will be without cost to the members aside from procuring the necessary books, which may be purchased from the publishers at regular retail rates, or they may be secured through local libraries or in other ways. There is no restriction as to membership, although it is highly desirable that applicants have a liberal acquaintance with the best literary works, past and present.

Study Course for the Years 1915-17.—The books to be read are classified under five heads as Non-Professional Books of Cultural Value, Educational Classics, General Principles and Methods of Education, Rural Education, and Rural Life Problems.

The work is intended as a two-year reading course, although it may be completed by the industrious teacher in shorter time. To those who give satisfactory evidence of having read intelligently not less than five books from the general culture list and three books from each of the other four lists—seventeen books in all—within the two years of the time of registering will be awarded a National Rural Teachers' Reading Circle certificate, signed by the United States Commissioner of Education and the chief school official of the State in which the reader lives at the time when the course is completed.

Correspondence.—Teachers interested in the Reading Circle work should write for circulars, registration blanks, etc., to the Commissioner of Education, Department of the Interior, Washington, D. C.

PLANS FOR SCHOOL GARDENS

Methods of Utilizing Small Spaces for Individual Plots

Specialists in the U. S. Department of Agriculture have planned two specimen individual gardens 5 by 16½ feet for use in schools. One of these is for vegetables alone, and the other for both vegetables and flowers. The average pupil, it has been found, shows a much keener interest in a garden of his own than in one owned in common by all the school. Individual gardens stimulate pride in ownership and the work of caring for them encourages system, skill, and judgment. Participation in the care of a community garden does not develop the idea of individual responsibility and consequently interest and industry are usually lacking.

The limited area usually available for school garden work makes it imperative that tall-growing, broad-leaved, and climbing plants must be excluded. Radishes, lettuce, beans, beets, tomatoes and other plants which grow in a compact bush form are recommended for school garden work.

In the first plan recommended by the Government specialists, the rows run the short way of the garden, and with the exception of tomatoes are all a foot apart. Tomatoes are planted 18 to 20 inches apart, thus giving more room for the plants to spread than would otherwise be secured. In order to make the fullest use of the area a rotation of crops has been arranged. In the accompanying diagram it will be noted that the quick-maturing crops are planted in groups, which provides a considerable area for replanting as soon as the crops mature. A bracket encloses the names of such crops, and those which are to follow them are indicated by the names outside the bracket.

The second garden is of the same area as the vegetable garden. The rows are one foot apart, with the exception of the radishes, which are six inches. The plants are grouped according to height of growth so as to place the tall-growing plants in the center of the garden, with low-growing plants at the ends. In this case it will be noted that tomatoes are used only as a succession or rotation crop following radishes and lettuce.

The children should be allowed to do all the work of prepar-

ing the land as well as planting the seed and caring for the plants. This can be accompanied by instruction in soil physics, the teacher explaining the reason for each step. The methods of planting and cultivating the vegetables in the garden are described in Farmers' Bulletin 218, in part as follows:

Radishes.—The seeds should be sown in drills, in rich, well-prepared soil, placed about half an inch apart and buried not deeper than 1 inch nor less than one-half inch. When the plants are showing the second set of true leaves they should be thinned to stand from 1 to 2 inches apart in the row.

Lettuce.—The seeds should be sown in drills in the open or in boxes in the window. If in the open, the seeds should be scattered about one-half inch apart along the row, and covered not more than one-half inch with earth. Firm the earth well over the seeds, so as to bring the moist soil in contact with them. When the plants are well up, thin to 6 inches apart in the row. If the seeds were sown in a window box, hotbed, frame, or greenhouse, transplant the young plants to stand 2 by 2 inches apart as soon as the seed leaves are well expanded, and when they begin to crowd transfer them to their permanent places in the open, if the weather will permit. In the field, they should stand at least 6 inches apart each way.

Beans.—It is best to wait and plant the seeds of this plant in the open where the plants are to grow, delaying the work until severe frosts are past. Plant in rows 1 foot apart, placing the seeds about 2 inches deep at intervals of 6 inches. Keep the soil loose and free from weeds.

Beets.—Beets, while they are hardy and can be planted at the same time as radishes and lettuce, are placed as indicated in the planting plan because they require a longer season for maturing than lettuce, radishes and beans. The seeds should be planted in rows 1 foot apart, placed an inch apart in the row and covered 1 inch deep. When the plants are well up (2 inches high), thin to 4 inches apart in the row. Keep the soil well tilled at all times.

Tomatoes.—The tomato is the most exacting of all the plants included in the collection. From Washington southward the seeds may be planted in the open at the same time as beans, but to the north of this point the seeds should be sown in boxes,

hotbeds or greenhouses from the first to the middle of March, the young plants being transplanted to stand 2 by 2 inches apart as soon as the first true leaves appear. When they begin to crowd in their new positions shift them to 4-inch pots or to tin cans in which canned vegetables have been received. If tin cans are used, a convenient method is to melt the top and bottom off, which will usually also unsolder the seam at the side. By tying a string around the rim thus formed and placing a shingle under the can it can be filled with soil and the young plant placed in this receptacle. Keep the plants growing slowly until about May 20 to June 1, when it will be safe to place them in their permanent locations in the garden. Set the plants in rows 18 inches apart, and place the plants about 20 inches apart in the rows, as indicated by crosses on the diagram, Fig. 1. Each plant as it grows should have all side branches removed and the main stem tied to a stout stake, about 5 feet tall and at least an inch square, driven firmly in the ground.

PLANS OF VEGETABLE GARDEN

Followed by Beans	}	Radish..... 2 inches apart in row
		Radish
Followed by Spinach and Turnips	}	Lettuce..... 6 inches apart in row
		Lettuce
Followed by Spinach and Turnips	}	Beans..... 6 inches apart in row
		Beans
Followed by Spinach and Turnips	}	Beans
		Beets..... 4 inches apart in row
Followed by Spinach and Turnips	}	Beets
		Beets
Followed by Spinach and Turnips	}	Tomatoes..... 20 inches apart in row
		Tomatoes
Followed by Spinach and Turnips	}	Tomatoes
		Tomatoes

Flowering plants which are especially recommended to amateur school gardeners are the ageratum, nasturtium, petunia, the California poppy, and the zinnia. Cultural instructions for these plants may also be obtained from Farmers' Bulletin 218, which will be sent on request.

PLAN OF COMBINATION VEGETABLE AND FLOWER GARDEN

Followed by Tomatoes	Radish.....	2 inches apart in row
	Radish	
Followed by Beans and Turnips	Lettuce.....	6 inches apart in row
	Lettuce	
Followed by Beans and Turnips	Beans.....	6 inches apart in row
	Beans	
	Beans	
	Beets.....	4 inches apart in row
	Beets	
	Zinnia.....	8 to 10 inches apart in row
	Zinnia	
	Nasturtium.....	6 inches apart in row
	Nasturtium	
	Ageratum.....	8 inches apart in row
	Cal. Poppy.....	5 to 6 inches apart in row
	Cal. Poppy	
	Petunia.....	6 inches apart in row
	Petunia	

SHORTAGE OF PAPER MATERIAL

Save Your Waste Paper and Rags

The attention of the Department of Commerce is called, by the president of a large paper manufacturing company, to the fact that there is a serious shortage of raw material for the

manufacture of paper, including rags and old papers. He urges that the Department should make it known that the collecting and saving of rags and old papers would greatly better existing conditions for American manufacturers.

Something like 15,000 tons of different kinds of paper and paper board are manufactured every day in the United States and a large proportion of this, after it has served its purpose, could be used over again in some class of paper. A large part of it, however, is either burned or otherwise wasted. This, of course, has to be replaced by new materials. In the early history of the paper industry publicity was given to the importance of saving rags. It is of scarcely less importance now. The Department of Commerce is glad to bring this matter to the attention of the public in the hope that practical results may flow from it. A little attention to the saving of rags and old papers will mean genuine relief to our paper industry and a diminishing drain upon our sources of supply for new materials.

A list of dealers in paper stocks can be obtained from the local Chamber of Commerce or Board of Trade.

WILLIAM C. REDFIELD, *Secretary,*
Department of Commerce, Washington, D. C.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The monastery and novitiate of the Oblate Fathers, at the gate of the Catholic University, is approaching completion. The commodious edifice will be dedicated at the opening of the scholastic year in September, and will mark a new departure in the history of the great missionary community whose priests will henceforth be regularly trained at the University.

The Very Rev. Dr. Edward A. Pace preached the course of Lenten sermons in the Church of Our Lady of Lourdes, New York, and on Good Friday, the Rev. Dr. Peter Guilday conducted, in the same church, the ceremony of the Seven Last Words.

On Sunday, March 26, the Rev. Dr. P. J. Healy delivered an illustrated lecture on "The History and Art of the Roman Catacombs," in McMahon Hall, in the presence of a large gathering of students and invited guests.

Several valuable donations have recently been made to the University Library, notably an Irish manuscript containing the famous "Colloquy of Ossian and St. Patrick," one of the gems of the ancient Ossianic poetry. This rare manuscript was donated by Rev. Dr. John J. O'Gorman, of Ottawa, now chaplain in the British Army, and holding the rank of major. The precious volume was given to him in 1907 by Mr. Michael Behen, an octogenarian farmer of Tarmon, near Kilrush, County Clare, whose favorite book it was. The reverend donor believes that all such manuscripts should be placed in public libraries where they can be consulted with ease and preserved with security. His example might well be copied by other Irish-American possessors of Irish manuscripts. Already the University Library possesses a good array of manuscripts.

Among the two hundred volumes recently donated to the Library by a friend of the University is a collection of pamphlets in fifty volumes dating from about 1829, the date of Catholic Emancipation, and all bearing on that great event. This collection is probably unique in the world, and will

always be of great use for the history of that epoch-making event.

The Law School Library has turned the mark of nine thousand volumes, and has reasonable hope of two or three thousand more in the near future. Among the law books recently donated, several hundred came from the estates of deceased Catholic lawyers, whose heirs, instead of selling or scattering the library of their father or brother, chose to bestow it upon the University, and thereby aid the growth of the Law Library. It is hoped that many will follow this good example, and thus keep together in a useful way the excellent law libraries of deceased relatives.

The new building of the Sisters College, known as the Anthony N. Brady Memorial, is nearly completed. Late in March the chapel was dedicated with appropriate services. Needless to say, no addition to the Sisters College equipment has been more deeply appreciated by the Sister students than the present building, and, in particular, the beautiful chapel. The formal dedication of the new building will take place on May 4.

CATHOLIC STATISTICS FOR 1916

According to the advance sheets of the Official Catholic Directory the statistics of the Catholic body in the United States will show some remarkable advances over the preceding year. The Catholic population in the United States has increased 254,799 over the figures for 1915, the total population being now 16,564,109, to which the editor of the Directory, Mr. Joseph H. Meier, would add another ten per cent to account for the floating Catholic population. No records are kept of the floating Catholic population, and the ten per cent, according to the editor, would be a very conservative estimate of it. The figures given in the Directory are those furnished by the chanceries of the various dioceses and for this reason are the best obtainable.

In addition to this immense number of Catholics in the United States proper, there are 7,285,458 Catholics in the Philippines, and 1,072,495 in Alaska, the Canal Zone, Guam, American Samoa, the Hawaiian Islands and Porto Rico, mak-

ing a total of nearly 25,000,000 Catholics under the protection of the American flag.

Churches with resident priests now number 10,508, mission churches, 5,105. The educational institutions are as follows: Seminaries, 85 with 6,201 students for the priesthood; colleges for boys, 210; academies for girls, 685; parish schools, 5,588, with 1,497,947 children; orphan asylums, 283, with 48,089 children. As compared with the statistics for 1915 the seminaries remain the same in number with a decrease of 569 students; the colleges decrease 19 in number; the academies increase 5 in number, and the parish schools show a gain of 100, with 41,743 more pupils than in the preceding year.

LAETARE MEDALIST FOR 1916

The Laetare Medal for 1916 has been awarded to James J. Walsh, M.D., Ph.D., LL.D., of New York City. This distinction, conferred annually on Laetare Sunday, by the University of Notre Dame, for distinguished service in the cause of letters, philanthropy, the arts and sciences, is in the present instance especially well deserved. For many years the recipient has served the interests of Catholic truth by pen and voice, has been a most productive writer and an indefatigable lecturer and teacher.

Doctor Walsh was born in Archbald, Pa., April 12, 1865. He received his early education in the parish school of Wilkes-Barre in charge of the Sisters of Mercy. Upon the completion of his classical studies in 1885, he received the A.B. degree from St. John's College, Fordham, and in 1886 the Master's degree from the same institution. He studied medicine in the University of Pennsylvania, and pursued graduate courses in the Universities of Vienna, Berlin and Paris. As a lecturer on medicine and physiological psychology Dr. Walsh has been connected with the faculties of the School of Medicine, Fordham University, of which he was for some time dean, with Cathedral College, and St. Francis Xavier's College, New York City. His writings embrace works on history, science, literature, education, some of the best known being "The Popes and Science," "Education, How Old the New," "The Thirteenth, the Greatest of Centuries," and "Modern Progress and

History." Besides contributing regularly to medical journals and our Catholic periodicals, Dr. Walsh has been editor of the *Medical News*, and collaborating editor of *International Clinics*. He is a member of the American Medical Association, a fellow of the New York Academy of Medicine, and of the New York Celtic Medical Society. He is a prominent Knight of Columbus and a Knight Commander of the Order of St. Gregory, a distinction which was conferred upon him by the late Holy Father Pius X.

DEATH OF CATHOLIC PUBLICIST

Catholics of the English-speaking world were grieved to learn of the death on April 9 of Mr. Wilfrid Ward, the distinguished writer and lecturer, which occurred at his home in Hampstead, London. The son of the late William George Ward, one of the leaders of the Oxford movement, he was perhaps the most distinguished Catholic layman in England. At his death he held the position of editor of the *Dublin Review*, the historic periodical which his father had also edited. He was the author of a life of his father, "William George Ward and the Oxford Movement," "Life and Times of Cardinal Wiseman," "The Wish to Believe," "Ten Personal Studies," "Witnesses to the Unseen," "Problems and Persons," and "The Life of Cardinal Newman."

Mr. Ward was favorably known to American Catholics as a lecturer, having visited this country a few years ago, and spoken in many of our large cities and educational institutions. He took a notable part in the educational movements of his country. For thirty years he was one of the council of the Catholic Union of Great Britain, and in 1902 was appointed a member of the Royal Commission to inquire into university education in Ireland. He was also a member of the Catholic University Board. He will be especially remembered by many as the author of the famous memorandum addressed in 1893 to the Holy See setting forth the reasons for withdrawing the prohibition which had for years prevented Catholics attending Oxford and Cambridge. His presentation of the cause was favorably received, and the prohibition was withdrawn the following year.

NEW APOSTOLIC SCHOOL FOR MARYKNOLL

The Catholic Foreign Mission Seminary of America has secured a large tract of land, more than 120 acres, known as the Courtright Farm, in Clark's Green, Pa., about five miles west of Scranton. The property is finely situated, 1,200 feet above sea-level, with an excellent view, and is quite convenient to railroad centers and trolley lines. It will be used by the Seminary at Maryknoll for its first preparatory college and will be known as The Venard Apostolic School, being named after the young French martyr, Blessed Theophane Venard.

The school was begun in the City of Scranton in 1913, occupying a rented house not far from St. Thomas' College, which the students attended. During the past year it has been located at Maryknoll, where special teachers were provided for it. Beginning next September, it will be established as planned at Clark's Green, Pa., under its own staff of professors.

LATIN-AMERICAN STUDENTS PROTEST

Those who have been interested in the recent Panama Conference and the plans of certain Protestant denominations to evangelize the Latin-American peoples will be gratified to read the following protest of the Latin-American Dental Society of the University of Pennsylvania against some of the calumnious statements made concerning their fellow countrymen by an emissary of the new gospel. The protest, addressed to the local papers of Philadelphia, was substantially as follows:

"We, the undersigned members of the Latin-American Dental Society of the University of Pennsylvania, in answer to an article, 'Women, Latin-America's Hope,' published in the daily papers, in which the Rev. Silas D. Daugherty, superintendent of missions for the Lutheran Church, without any regard for the Latin-American countries, and contradicting himself in principles of logic, condemns in a coarse manner the men of Latin-America, making it appear as though they are entirely devoid of honor and morality, say in regard to these words credited to the Rev. Mr. Daugherty, namely:

"'Nowhere in the world is womanhood so pure or, as a rule, manhood so depraved as in the Latin-Americas.'

"Could anything more absurd be imagined than that a woman should preserve her purity having been born amid such corrupt surroundings?

"The reverend gentleman arrived a short time ago from Panama, where he no doubt did not come in contact with good people during his stay in that country, when he so judges all its people, and also those of the rest of the Latin-American republics. We, too, up here, unfortunately come in contact with bad people and constantly read in the press accounts of various kinds of crimes, but we do not, on that account, commit the injustice of judging as wicked all of the North American people. No, we have a high idea of what the word justice means, and, though still young, and although destined to follow a mission not of philosophy, nor theology, nor the guiding of souls, but instead of trampling upon the honor of our fellow-creatures, instead of hurting their self-respect, we have the common sense to reason, to respect, to do justice, and therefore trust that the Rev. Silas D. Daugherty shall in future put more intelligently to use the power which his state in life gives him and that religion, which he says we do not possess, may serve him as a guide to be more accurate in the fulfillment of his mission in life.

"As to his remarks in regard to Christianity in Latin-America, we have the satisfaction of denying the false statement that only three per cent are Christians, since, as the whole world knows, practically all Latin-America is Christian. So that those who have read the article as to what the reverend gentleman told the Lutheran ministerial conference at its meeting can see that little credence can be put in what he says and how unjust are his remarks when he so judges Latin-America.

"In view of the aforesaid statement, the North American people should know once and for all that the culture and civilization of Latin-America are equal to those of any nation, and it is therefore not necessary to redeem us as the reverend gentleman insinuates when he says that the North American women must cooperate with the Latin-American to redeem Latin-America. Let it also be known, now that the occasion

demands it, that the difference between North America and Latin-America is purely material.

"With regard to the statement concerning illiteracy, it is a mystery to us where he obtained such statistics.

"In spite of the Pan-American Congress and the work which is being done to bring about a better understanding and a closer union between the Americas, we feel that this good work is in a great measure lost, because we young men who come to this country to pursue our studies unfortunately return to our countries disillusioned by the erroneous concept in which we are unjustly held.

"Signed by the following committee:

"JOSE T. HENOA, M. (*Colombia*).
"EUDORO MOLINA (*Colombia*).
"CARLOS CHAVES VELANDO (*Peru*).
"ALFREDO JUAN BYRNE (*Argentine*).
"HORACIO BOWEN (*Ecuador*).
"L. F. COLL (*Porto Rico*).
"E. SIERRA (*Cuba*).
"R. LEITE (*Brazil*).
"DOMINGO P. GIAMMATTEI (*Salvador*).
"LUIS ABADIA (*Panama*).
"ERNESTO MOLINA (*Guatemala*)."

THE SHAKESPEARE CELEBRATION IN THE SCHOOLS

Nearly 2,000 schools, representing half as many separate communities, have already arranged for a pageant or dramatic performance in commemoration of the 300th anniversary of Shakespeare's death, according to figures compiled by the Bureau of Education of the Department of the Interior. Although the actual anniversary occurred in April, 1916, celebrations are to be held throughout the year. Many elementary and secondary schools will this year devote their entire commencement program to a Shakespeare pageant or play; and a number of the summer schools will take advantage of the opportunity to give outdoor performances of plays by Shakespeare or about him.

In order to assist schools and colleges in planning celebrations, the Bureau of Education, in cooperation with the Drama

League of America, has issued a bulletin giving practical suggestions as to kinds of celebrations, type performances, lists of dances, and designs for simple costuming for Shakespearean plays. The Bureau has distributed copies of this bulletin to all city school superintendents, to principals of public and private secondary schools, presidents of colleges, normal schools, and other institutions; and arrangements have been made to furnish copies at a nominal cost to school teachers and pupils.

The bulletin emphasizes the special opportunity afforded by the Shakespeare Tercentenary to coordinate the school work in literature, music, and art with such practical subjects as shopwork and physical education. "Merely as a matter of educational policy," declares the bulletin, "there is urgent need for the influence which the Shakespearian festivals will exert in the schools. These festivals are needed to give new tone and quality to the literary, musical, dramatic, and recreational interests of young people—and, indeed, of the public generally."

EDUCATIONAL LAWS PENDING

Kentucky

Bills introduced:

S. B. 24. Providing for the organization and maintenance of county high schools jointly by two or more adjacent counties.

S. B. 30. Changing time of holding school elections from first Saturday in August to first Saturday in May.

S. B. 35. Amending the constitution so as to provide for either the election or appointment of the State superintendent, as legislature may determine.

S. B. 45. Providing for holding county teachers' institutes.

S. B. 85. Enacting a new school code. This bill seeks to eliminate confusion between the act of 1893, which makes the district the unit of school administration, and the act of 1908, which makes the county the unit

S. B. 86. Directing county boards of education to establish county high schools or contract with existing high schools for tuition of eligible pupils of the county.

S. B. 102. Providing for appeal from action of county board

of education or county superintendent in refusing to approve the establishment of a graded school

S. B. 105. Fixing maximum amount of school bonds that may be issued in cities.

S. B. 111. Amending the uniform textbook law. Provides for extension of contracts. Prohibits the adoption of more than three branches in any one year.

S. B. 127. Repealing subsection 5, section 4502a of the Kentucky Statutes, relating to the extension of life teachers' certificates.

S. B. 128. Requiring county superintendent to publish in a county paper the settlements made with the county judge.

S. B. 144. Defining more clearly the qualifications for certificates issued by State normal schools.

S. B. 149. Relates to handling of school funds and the issuance of bonds in cities of the second class.

S. B. 153. Fixing the qualifications of county superintendents.

S. B. 159. Changing the time of holding election for sub-district trustees.

S. B. 165. Requiring devotional exercises in the public schools.

S. B. 166. Similar to S. B. 153.

H. B. 11. Establishing a State normal and industrial institute for negroes in western Kentucky.

H. B. 73. Fixing the time of the election of school trustees.

H. B. 102. Providing payment for the services of division boards of education.

H. B. 125. Providing for the selection of teachers by sub-district trustee, subject to approval of county board of education.

H. B. 197. Establishing a standard system of textbooks in the common schools.

H. B. 228. Same as S. B. 144.

H. B. 275. Providing for the organization and maintenance of county high schools jointly by two or more adjacent counties, and permitting attendance of pupils at high schools in counties other than their own.

H. B. 281. Relating to the issuance of county teachers' certificates.

H. B. 299. Relating to the school census Requires sub-district trustee to take census biennially.

H. B. 312. Making an appropriation for the Kentucky Illiteracy Commission, and providing for a census of illiterate adults.

CONVENTION OF THE CATHOLIC EDUCATIONAL ASSOCIATION

In response to an invitation from his Eminence, Cardinal Gibbons, the Executive Board of the Catholic Educational Association has decided to hold this year's convention in Baltimore. Plans are already maturing for the meeting, and all indications so far point to a very satisfactory attendance.

The Cardinal has evinced special interest in the meeting, and has appointed the following committee to look after the local arrangements: Very Rev. E. R. Dyer, S.S., D.D., president of St. Mary's University, chairman; Rev. Richard A. Fleming, S.J., of Loyola College, secretary; Rev. Lawrence A. Brown, superintendent of Parish Schools; Brother Pius, F.S.C., and Brother Norbert, Xav. The committee has held several meetings and has the local arrangements well in hand. The general sessions will be held in Calvert Hall, and various meetings of the association in other splendid Catholic halls of the city.

The executive committees of the different departments of the association have been working energetically on their programs which are now practically completed. A detailed announcement of the program and other matters of interest in regard to the convention will be published in the May issue of the Catholic Education Association bulletin.

As was the case last year there will be one special subject for discussion in the Seminary Department. The College Department is providing an admirable program, and the much-discussed Gary plan will be taken up at the meetings of the Parish School Department, in addition to other topics of paramount value.

The fact that Baltimore is the convention city will no doubt be instrumental in drawing a larger crowd than usual. The loca-

tion is central, and the city itself admirably adapted for the purposes of a Catholic convention. A large proportion of its population is Catholic and, entrenched in its old Catholic traditions, the spirit of the city is essentially Catholic and Christian. The great number of eminent Catholic educational institutions make it a center of Catholic learning, and the Catholic educators from all points who will attend are sure of a cordial reception.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

How to Study and What to Study, by R. L. Sandwick, Principal of Deerfield-Shields High School, Highland Park, Ill. D. C. Heath & Co., New York, 1915. Pp. v + 170.

The school has failed to comply fully with its duties, if it aims simply to transmit to the child a maximum amount of information. It is no longer a mere purveyor of facts and symbols, but an institution whose chief function is to minister to the task of developing the child into a self-reliant and self-directed student. "In the old school, the teacher did most of the thinking and most of the talking, while the child did most of the memorizing. In the new school, the child will do the thinking and most of the talking, while the teacher will restrict himself to a thoughtful stimulation and direction of the process." The pages of this excellent though brief monograph will be found of great service in the practical expression of this tendency to shift from the static to the dynamic in things educational and particularly in methods of study. It sets forth in an impressive way the most helpful suggestions, which will aid a pupil in this his chief task, *viz.*, that of mastering the art of correct study.

Every teacher will find a reading of this little work of Mr. Sandwick of no mean value, for it often happens, as Dr. Judd wisely remarks, in his most recent work, *Pyschology of High School Subjects*, page 437, that "teachers know about Latin and Mathematics. They can ask questions on these subjects; but they do not know about students' minds in a way which makes it possible to tell students how to study." To help rectify and aid just such situations is the aim of this volume. In the author's own words, it is "to place before younger students in simple form the general principles of effective study." In the second part, the author aims to give a few hints as to the value of the various subjects, in the hope that the student will be aided and guided in his choice and attitude.

That the volume will fulfil its praiseworthy mission we feel quite confident. That the author has contributed in a valuable and practical way to this much needed type of pedagogical literature, a reading of this volume (which we strongly recommend) can adequately prove.

Leo. L. McVay.

The Progressive Music Series, Book 1, by Horatio Baker, Osbourne McCarthy, Edward B. Birge and W. O. Miessner, with Gregorian supplement edited by Right Rev. Jos. Schrembs, D.D., Bishop of Toledo and Rev. Gregory Huegle, O.S.B. Silver, Burdett & Co., Boston, New York and Chicago, 1915, pp. 160.

This textbook is designed to cover the work of the first three school years. It contains rote songs which in themselves have some musical worth, and no doubt, as the authors intended, "would make definite appeal to the sense activity of the child," provided the child has some notions of singing.

We congratulate the publishers as to the typographical makeup of the book. The print is large, beautiful and striking, so that the child cannot easily lose the place while singing. The songs are so arranged that the page need not be turned during the singing of any one song. The line unity is splendid. The whole makeup is very neat.

But a very essential element has been overlooked in this work. The proper treatment of the child voice is of the utmost importance, together with the training of the ear. Vocal and rhythmic exercises, which this work lacks, are absolutely necessary in the training of the child voice from the very beginning, if results are to be obtained. To teach the child rote songs before its voice is placed and its ear trained, to practice intervals before teaching the child how to sing on a single musical tone, is inverting the natural mode of procedure in the musical training of children.

Children should first learn how to place their voices on a single tone, then on several. The first year's work should not commence with songs, no matter how easy. Children's voices should be first placed so as to enable them to sing the various vowel sounds correctly. During this period they should acquire a correct sense of rhythm by means of very decided rhythmic exercises. It is in these very important particulars that the work in question is lacking. Again, the songs, while good in themselves, are not well classified and arranged, as is clearly evidenced when comparing at random the songs on pages 19, 20, and 21 with the songs on pages 96 and 97. The former are far more difficult than the latter.

Music should be and is the expression of what has been assimilated by the mind of the child. In the teaching of singing in our Catholic schools we should aim to have Catholic thought and belief expressed in musical form, thereby promoting the work of Catholic education. The musical material of this series represents only what would ordinarily be taught in the secular schools. There is scarcely Catholic tone in any of the songs. It is a public school textbook of singing, to which has been added a Gregorian Chant supplement.

The Gregorian Chant supplement which forms the latter part of this book is far too concise to give the child either a knowledge or a love for the old Church chant. Very few, if any, of our teachers in the schools, who have not had a course in Gregorian Chant, could get an adequate knowledge of the chant from the "Practical Hints" of this supplement. It is extremely abbreviated. The selections are well chosen, and fairly well graded, but not numerous enough. To devote 132 pages of this book to secular music and to add a supplement of thirty-four pages for the study of the sublime chant of the Church, does not make for impressing the child with the importance of the chant as compared with our modern music. It would seem that, considering the relative difficulty of Gregorian Chant, it should not be treated in a short supplement to another work, but should be given a treatment that the importance of the subject demands.

F. JOS. KELLY.

Mother Goose, the Volland Edition. Arranged and edited by Eulalie Osgood Grover. Illustrated by Frederick Richardson. Published by P. F. Volland and Company, Chicago, New York and Toronto. Price not indicated.

Do you remember the time when a very wonderful and tender and affectionate lady, upon whose sympathy and sense of justice you could always rely, taught you a little poem that had to do with certain remarkable divergences from the laws of nature, and then proudly had you recite it to a very wonderful gentleman whom you always associated with a great comfortable armchair and a snuggling pair of arms, that delicious poem:

"High diddle diddle,
The cat and the fiddle,
The cow jumped over the moon;
The little dog laughed
To see such craft,
And the dish ran away with the spoon."

You have never forgotten the poem, and you have never forgotten the other glorious lyrics that went with it to make up the fairy-land ruled over so happily by good Mother Goose. And you have been a wise person indeed if you have had a large number of copies of "Mother Goose" as one of the items on your Christmas shopping list. It still remains, and always will, one of the few classics one can present as a gift with the assurance beforehand that it will be read and that you will be gratefully remembered in the reading. It will be read because the world is very fond of renewing its youth, and is very grateful to those who remind it that it is still young.

The Volland edition of "Mother Goose" may be characterized as definitive, *de luxe*, and delightful. It may be presented to those happy grown-ups who are still children at heart; it will be treasured by the kiddies themselves; and both kiddies and their own grown-up mothers and fathers should have many a gleeful and breathless hour looking at the "pictures" and memorizing the verses. Indeed, so splendid is this edition that the possession of it for a whole hour should be made a reward of impeccable conduct! The illustrations, which are in full color and are admirably drawn, in every instance are dignified and highly artistic. They have been reproduced very successfully and are entirely pleasing. The text of each rhyme is wholly satisfactory in the all-important matters of type and spacing, so that little eyes will find it easy and restful to read. The format and the decorations of the book are most attractive. While the publisher did not indicate his price for the volume, it is probably in the vicinity of \$2, and the book is decidedly worth whatever he asks for it. "Mother Goose" in such a form as this is a treasure, about which one may quite properly become enthusiastic!

In the introduction, the editor has sketched the literary history of the rhymes, and given some account of the various texts of this classic. She says: "Mother Goose is most certainly of respectable

French origin, for in 1697 a distinguished French writer, Charles Perrault, published in Paris a little book of familiar stories called 'Contes de ma Mère l'Oye,' or 'Tales of My Mother Goose.' Her identity, however, he leaves a mystery, except that in the frontispiece of his book is pictured an old woman by her fireside telling stories to an eager little family group.

This volume contains the only prose tales that have ever been credited to Mother Goose, and they are still among the most popular stories in nursery or school room. The titles are as follows: "Little Red Riding Hood;" "The Sisters Who Dropped from Their Mouths Diamonds and Toads;" "Bluebeard;" "The Sleeping Beauty;" "Puss in Boots;" "Cinderella;" "Riquet with the Tuft;" and "Tom Thumb."

It is through her verses, however, that Mother Goose has won her well-deserved fame. The first collection under her name was published in London about 1765 by John Newbery. It may be, if Oliver Goldsmith were living, he could tell us more about the origin of these verses than we are now ever likely to know. It is more than probable that he himself edited the little volume for John Newbery, and that he wrote the clever preface, "By a very Great Writer of very Little Books," as well as the quaint moral which supplements each rhyme.

About twenty-five years later this book was reprinted in our country by Isaiah Thomas of Worcester, Mass.

Mother Goose was revived about 1825 by a Boston firm, Munroe and Francis. Since that time her fame has never waned.

Following the Foreword, the editor has placed the quaint introduction by "Ma'am Goose" to the volume published by Munroe and Francis in Boston, in 1833, under the title "The Only True Mother Goose Melodies." It has so much of sound, homely philosophy in it that we cannot forbear requoting it in full:

"HEAR WHAT MA'AM GOOSE SAYS!

"My dear little Blossoms, there are now in this world, and always will be, a great many grannies beside myself, both in petticoats and pantaloons, some a deal younger, to be sure, but all monstrous wise and of my own family name. These old women, who never had chick or child of their own, but who always know how to bring up other people's children, will tell you with long faces that my enchanting, quieting, soothing volume,

my all-sufficient anodyne for cross, peevish, won't-be-comforted little bairns, ought to be laid aside for more learned books, such as *they* could select and publish. Fudge! I tell you that all their batterings can't deface my beauties, nor their wise pratings equal my wiser prattlings; and all imitators of my refreshing songs might as well write another Billy Shakespeare as another Mother Goose—we two great poets were born together, and shall go out of the world together.

"No, no, my melodies will never die,
While nurses sing, or babies cry."

THOMAS QUINN BEESLEY.

A Life of William Shakespeare, by Sir Sidney Lee, new edition, rewritten and enlarged. With portraits and facsimiles. Cloth, 758 pages. The Macmillan Co., New York. \$2.00.

Could Matthew Arnold have been visioning the endless labors of the biographers, when he wrote of Shakespeare as

"still outtopping knowledge,"

for surely he has described most accurately the reason for the impossibility of that full-length portrait which has never yet been drawn and, we dare say, never will be? It is reasonably possible, however, to produce an acceptable likeness, and Sir Sidney Lee has best accomplished this among those who have made contemporary essays.

It has been a process of many years, dating back to 1898 and that first edition which some uncharitable wag characterized as "an exposition of a novel-sonnet theory with occasional anecdotes of William Shakespeare." Many and various and radical have been the structural changes made since then. There is a distinct gain in the balance of the book as a whole, and more continuity and harmony in the life, as a result. Research has so tremendously multiplied the accretions to Shakespearian biography since 1908 that a complete revision had long become necessary. It is most welcome and desirable for this present tercentenary year. It is impossible to give here more than an imperfect idea of the supplementary details added since the latest edition. The number of pages leaps from 495 to 758; the index, which would be still more useful were the details under each topic-heading given in their alphabetical order, has grown to forty-three solid

pages of double columns of small type; and at the present rate of increase of material the work will probably have to appear in two volumes in its next revision! The publishers are asking a very reasonable price indeed in comparison with the piece of bookmaking which they are offering in this edition.

The present new material is concerned chiefly with the education received at Stratford-on-Avon; the stage in Shakespeare's time; a résumé of the latest discoveries and speculations of Shakespearian scholars; the relations and movements of contemporary theatrical companies; Shakespeare's stay at the house of Christopher Mountjoy, the French refugee, in Cheapside; his relations with his contemporaries, especially with Jonson, Heywood, and Drayton; the relation of Shakespeare to the Combe family, now first unravelled; new light on the history of Shakespeare's monument in Trinity Church, Stratford, and the solution of some old puzzles regarding it; the orders of the Privy Council directed against the stage in 1600; the additional favor and the status of Groom of the Chamber enjoyed by Shakespeare under James I in 1603; much newly organized information regarding the inter-relations of the Quartos and Folios; while lastly, the estimates of individual plays, their chronology and their sources, have been decidedly revised and, one ventures to observe, distinctly improved in several instances.

There is an entirely new chapter on Shakespeare's income between the time of his leaving Stratford and 1599, while his reputation was on the increase, and then beyond 1599 when he acquired a share in the fortunes of the "Globe" and later in the theatres of Blackfriars. Every chapter has been amplified, and more than once has a single chapter of the original been expanded into two or three. For instance, Chapter IV of the original, which concerned Shakespeare's early connections with the London playhouses, has developed into Chapters IV, V, and VI of the present edition. The growing "worship" of the dramatist throughout the world comes in for adequate attention; but in the discussion of recent Shakespearian actors, one may already find an incompleteness in one detail which Sir Sidney, as well as others, could not have anticipated so soon—for the death of Ada Rehan, in January last, put a term to the date of her life which makes page 609 already and unhappily in need of editing.

Sir Sidney still adheres to most of his original conclusions regarding Shakespeare. He remonstrates, and rightly so, with those who would fashion the entire warp and woof of the Dramatist's character out of passages in the tragedies and the sonnets and certain of the comedies. An hypothesis too often falls beyond and outside the actual facts, and this interesting phenomenon is frequently forgotten by those who insist on interpreting personal life entirely from public literature. One can appreciate sympathetically the almost abrupt manner with which Sir Sidney again and again concludes—"No tangible evidence supports the allegation." There is cause for but little wonder that he should have reached the point of stubborn resistance to the upholders of personal interpretation, and the believers in something akin to a direct Shakespearian revelation. Nor is he to be other than congratulated for a conservative attitude regarding esthetic criticism. Surely there must be a happy medium between the Romanticists and Coleridge and Voltaire and George Bernard Shaw. Of intimate personal revelation Shakespeare has bequeathed next to nothing that is tangible or demonstrable, and sufficient evidence of this, it seems to us, can be found in the way that nations and centuries have read into him their own mind and have discovered in him their own image. A Shakespearian scholar of Sir Sidney's stature, consequently, could scarcely be betrayed into pretending to have seen Shakespeare close to, and to have penetrated to the last source of his inspiration.

Sir Sidney has not changed a whit his first estimate of the character of Shakespeare's married life. He is generous enough to concede that Shakespeare "was never wholly estranged from his family," a concession which, we think, even the most cautious critic could make with the utmost safety! As a matter of fact, almost nothing whatever is known about the matter. It remains exactly where conjecture started—just what you choose to believe.

There is a mass of detail in the book which is staggering in the aggregate, and which furnished one of the gravest problems that Sir Sidney had to confront in the reconstruction. As a whole he has solved it successfully, but the main thread is snarled here and there despite his most strenuous efforts. Again on page 273, Chapter XIV, "The Practical Affairs of Life," Sir Sidney gives us a wrong impression regarding Shakespeare's first London

residences. He states that soon after his arrival the Dramatist "found a home in the parish of St. Helen's, Bishopsgate, within easy reach of 'The Theatre' in Shoreditch. There he remained until 1596." In that year Shakespeare moved across the river to Southwark. As a matter of fact, Shakespeare resided in Bishopsgate only for a few years, and was living in Cheapside, in the parish of St. Mary Arches, in the spring of 1592, as we know from the documents of a law suit (*Coram Rege Roll, Easter 42 Eliz.*, 1600) instituted in recovery of a debt long owing him.

Furthermore, in a footnote to page 15, in the chapter on "Childhood, Education and Marriage," Sir Sidney says, "Before the reign of the first Tudor Sovereign Henry VII England could boast of no more than sixteen grammar schools, *i.e.*, public schools, unconnected with the monasteries. Sixteen were founded in addition in different towns during Henry VII's reign, sixty-three during Henry VIII's reign, fifty during Edward VI's reign, nineteen during Queen Mary's reign, 138 during Queen Elizabeth's reign, and eighty-three during James I's reign." One was under the impression that this method of writing history—the method of discreet silence and judicious combination of "facts"—had quite gone out of fashion in university circles. The spirit of this reminds one inevitably of Sir Sidney's famous attempt at an interpretation of Blessed Thomas More in his "Great Englishmen of the Sixteenth Century," a distinctly unhappy piece of criticism.

This newest edition of the "Life" is very much of an achievement in literary biography. The essential structure of the book is sound, and it is an admirable compendium, as indispensable to the complete Shakespeare library as is the Variorum edition of the plays. It is not a definitive "Life," nor would one want to see it shallowly bruited about as such. It is too admirable a work of reference to be burdened with any such silly descriptive designation. It is a new and revised life of Shakespeare—just that and no more. To be that, and to achieve that so splendidly, is adequate dignity and merit. As a contribution to the tercentenary the "Life" is a work of international proportions.

THOMAS QUINN BEESLEY.

Poetical Works of Lionel Johnson. The Macmillan Company, New York. Cloth, \$2.25.

The still, small voice of poetry is a most remarkable phenomenon. Its range is capable both of Shakespeare and the well-meaning people who write eccentric prose and name it *vers libre*. Within this range exist apparently endless possibilities of modulation, extending (or contracting) from the full-throated fortissimo of Francis Thompson to the occasional hoarseness of the Colorists and Imagistes and Realists and other interesting though inverted types of lyric talent. Somewhere between, closer to the high altitude of Thompson and far, very far, away from the foggy uncertainties of some of the contemporary schools of verse, there are a group of gentle singers who have done, or are doing, very remarkable things. Mrs. Meynell and Mrs. Tynan-Hinkson are among them, and Lionel Johnson was, in life, and now always will be in this collected volume of his poems. Their tone is that of a clear, fresh, confident voice, a voice very welcome amid the somewhat stale and feverish poetry of the time wherein an old order of song was passing, and the lyric stirring of the Catholic Revival was just beginning to transpire in wondrous harmonies. To our own century, then, belong Lionel Johnson and Francis Thompson as surely as Wordsworth and Shelley belonged to the early nineteenth. Both Johnson and Thompson are of the new day, and in contrasting ways they typify the two aspects of Northern Christian lyric thought—the Medieval and the Humanistic—for in neither is there to be found anything of the Southern Renaissance or its works and pomps. The Middle Ages could translate its religiousness into cathedrals, and be merry in colors and gargoyles and pageants. So could Francis Thompson. The greater Humanists of England, More and Fisher to name but two, could be Christian and Catholic in every farthest corner of their souls when in various places on the Continent the return to Paganism was popular. Their spirit is likewise the spirit of Lionel Johnson, and had Blessed Thomas More been a poet instead of a prose-writer one would have to accept Johnson as More's second visitation to this earth! In a lyric way, and in another time, Lionel Johnson's was the spirit of that noble Humanist.

Those who are happy enough to know Lionel Johnson in his book of brilliant essays "Post Liminium" (and those who do not should hasten to make his acquaintance therein), have been

awaiting this promised volume of the collected poems with genuine impatience. The first and separate editions have long been scarcely obtainable for love—they are appallingly un procurable for money, or at least for reasonable amounts of it. And so one has had to wait and hope and then wait again; for the first importation was sold almost overnight. Here one might observe, too, that the American publishers have done us a service in omitting the somewhat pointless introduction by Mr. Ezra Pound which curiously enough prefaces the English edition. There could have been a far happier choice of editor and a choice that better would have fallen on Katharine Tynan or Louise Imogen Guiney. The former, in her review of this volume for the English *Bookman*, seemed to marvel at the audience which Lionel Johnson had found here in America, "the last audience he could have anticipated." As a very humble and obscure member of that audience we rise to protest against the invidious distinction between ourselves and Lionel Johnson's other audiences in foreign parts, say in Australia, and furthermore to remark respectfully but maliciously that in the Graduate College of a certain fair and lovely University in this land there is something very much like a culture of the poet in question, a cultus of which we are a devoted member even though our own personal idolatry be reserved for Francis Thompson!

Lionel Johnson's is the sort of poetry that not only attracts discriminating friendship to itself, but holds it unweariedly always. It is not friendship to the degree of intimacy permitted in the case of poetry less classic or less intellectual. It is none the less real and affectionate, however. In its traditions Johnson's poetry is almost severely classical, and in its refinements it is very intellectual indeed. There is an ordered stateliness which in some of the poems reminds one of a long and graceful colonnade. There is something of the grand manner, likewise, which may at times be mistaken for coldness, that manner which is compound of culture and wise aloof dignity. If that manner is not mistaken by hasty or superficial observation, it reveals itself as the expression of a personality of distinct charm, the personality of a poet whose genius was flexible and simple and gentle and delicate and cultured, and passionate and emotional under the impulse of high lyric themes. Lionel Johnson is really "old-fashioned" in the fine rich sense of the term—the sense of restraint, of high-mindedness, of

fastidiousness—but not old-fashioned in the critical sense of belonging to a discarded style. He is of the eternal essence of art in his traditions and so, in some of his poems, assuredly he has achieved timelessness.

He had a natural affection for ancient and venerable things. Winchester and Oxford and some of the streets of London spoke to him in the voice of their thronging past, and the associations which still can make them fair and fragrant while yet contemporary, are the aspects visioned by Johnson in his verse. Indeed all his associations are seemingly with classical minds and classical places; but when he is singing of passions and emotions it is never in the somewhat cold Latin way. It is warmer and more sincere, his utterance then. At times his vocabulary fairly strikes fire.

He had certain passionate loyalties. One of these was to the eternal spirit that made the Middle Ages what they were, and which ought to rescue the future from its burdens. Another was to the cause of Ireland, Ireland which had been governed in anything but a gentle way by some of his own non-Catholic ancestors. Another was to his friends, many and many of whose names stand in the dedication of the poems. In one splendid lyric, "To Walter Pater," he has recorded in especial at once an influence and a friendship that were deep indeed. Somehow, too, one cannot help seeing there a full-length portrait of Lionel Johnson himself.

There is much of the love of Ireland and of England in the poems, there is much of the love of Nature, there is a great deal of the love of the classics, there is an evident medievalist tradition which has something fine and knightly about it. The poetry is not at the towering height of Francis Thompson. But it is on a very rare and high plane, and certain of the poems should live always for their loftiness and pure passion and exaltation.

THOMAS QUINN BEESLEY.

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